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JAPA YOGA

SWAMI SIVANANDA

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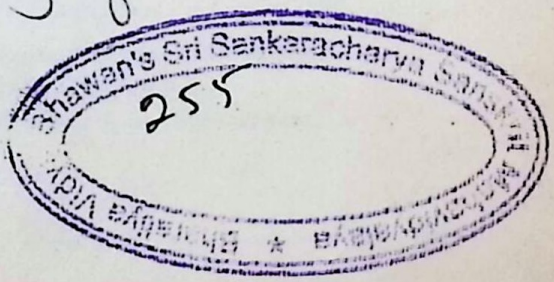

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Dedicated

TO

Devarshi Narada, Dhruva, Prahlada, Valmiki,

Tukaram, Ramadas, Sri Ramakrishna

and all Yogis who realised God

through the Divine Name

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SETH SRI DEVIDASJI OF AMRITSAR

A pious devotee and benefactor

(*Father of the devoted Ghamanlalji*)

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PUBLISHERS' NOTE

With great pleasure we place this latest edition of Sri Swami Sivanandaji's unique, inspiring work on the supreme Sadhana of this Kali-Yuga, namely Japa-Yoga. Since the third edition had been sold out more than six years ago there has been continuous demand from Sadhakas for the book and we were unable to present a reprint all these years as new unpublished manuscripts had to be given priority in the printing list. But on the auspicious Sankranti day, this January, the generous Sankalpa of our patron and well-wisher, Sri Chamanlalji of Amritsar, led to the immediate reprint of this new, revised and enlarged fourth edition of this valuable volume, 'Japa-Yoga'. This is the one book which Sri Chamanlalji likes immensely. He said: "This one book is quite sufficient for a Sadhaka. It contains the very essence of all Sadhanas."

When the devout Seth Chamanlalji learnt that the book, Japa-Yoga, was completely out-of-print, he requested Sri Swamiji Maharaj to print it at once and promised to bear the cost. So this reprint was undertaken and the Yoga-Vedanta Forest University Press worked overtime to finish the volume within a short time and present it to you all. Our gratitude is due to Sri Chamanlalji who, by bearing the entire cost of this work, has made it possible for the Sivananda Publication League to further its Jnana-Yajna by making available to you all this precious treatise on Mantra-Sadhana.

We feel that the heartfelt Ashirvadas of all devotees and Sadhakas will surely be showered upon this silent and unostentatious benefactor.

May the Holder of the Divine Name, the Supreme Nami, bestow His Grace upon this worthy disciple of our Master and grant him Parama-Ananda and Kaivalya.

THE PUBLISHERS

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श्रीगुरुपादुकास्तवः ॥

॥ श्रीसद्गुरुपरमात्मने नमः ॥

नालीकनीकाशपदाहृताभ्यां नारीविमोहादिनिवारकाभ्याम् ।
नमज्जनाभीष्टरतिप्रदाभ्यां नमो नमः श्रीगुरुपादुकाभ्याम् ॥
शमादिषट्कप्रदवैभवाभ्याम् समाधिदानव्रतदीक्षिताभ्याम् ।
रमाधवाङ्घ्रिस्थिरभक्तिदाभ्यां नमो नमः श्रीगुरुपादुकाभ्याम् ॥
नृपालिमौलिव्रजरत्नकान्तिसरिद्विराजज्झषकन्यकाभ्याम् ।
नृपत्वदाभ्यां नलिनीरुपंक्तेः नमो नमः श्रीगुरुपादुकाभ्याम् ॥
अनन्तसंसारसमुद्रतारनौकायिताभ्यां गुरुभक्तिदाभ्याम् ।
वैराग्यसाम्राज्यदपूजनाभ्यां नमो नमः श्रीगुरुपादुकाभ्याम् ॥
पापान्धकारार्कपरम्पराभ्यां तापत्रयाहीन्द्रखगेश्वराभ्याम् ।
जन्माब्धिसंशोषणवाडवाभ्यां नमो नमः श्रीगुरुपादुकाभ्याम् ॥
कवित्ववाराशिनिशाकराभ्यां दारिद्र्यदावाम्बुदमालिकाभ्याम् ।
दूरीकृतानम्रविपत्पतिभ्यां नमो नमः श्रीगुरुपादुकाभ्याम् ॥
नता वयं श्रीपतितां समीयुः कदाचिदत्याशु दरिद्रवर्याः ।
मूकश्च वाचस्पतितां हिताभ्यां नमो नमः श्रीगुरुपादुकाभ्याम् ॥
कामादिसर्पव्रजभङ्गकाभ्यां विवेकवैराग्यनिधिप्रदाभ्याम् ।
बोधप्रदाभ्यां द्रुतमाशुदाभ्यां नमो नमः श्रीगुरुपादुकाभ्याम् ॥
स्वार्चापराणामखिलेष्टदाभ्यां स्वाहासहायाक्षधुरंधराभ्याम् ।
स्वान्ताच्छभावप्रदपूजनाभ्यां नमो नमः श्रीगुरुपादुकाभ्याम् ॥

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सद्गुरुस्तोत्रम्

ॐ ब्रह्मानन्दं परमसुखदं केवलं ज्ञानमूर्तिं
द्वन्द्वातीतं गगनसदृशं तत्त्वमस्यादिलक्ष्यम्।
एकं नित्यं विमलमचलं सर्वधीसाक्षिभूतं
भावातीतं त्रिगुणरहितं सद्गुरुं तं नमामि ॥१॥

1. I prostrate myself before that Sad-Guru, the Brahman, who is Bliss, who is the giver of supreme happiness, who is the Absolute, who is the Form of Knowledge, who is beyond the pairs of opposites, who is (vast) like ether, who is attainable through assertions like 'Tat Twam Asi', who is one, eternal, pure and changeless, who is the witness of all the states of the mind, who transcends modifications, who is devoid of the three modes (of Prakriti).

चैतन्यं शाश्वतं शान्तं व्योमातीतं निरञ्जनम् ।
नादबिन्दुकलातीतं तस्मै श्रीगुरवे नमः ॥२॥

2. Prostration to that Sri-Guru, who is Consciousness, eternal, peaceful, beyond ether, spotless and beyond Nada, Bindu and Kala.

गुरुर्ब्रह्मा गुरुर्विष्णुर्गुरुर्देवो महेश्वरः ।
गुरुः साक्षात् परं ब्रह्म तस्मै श्रीगुरवे नमः ॥३॥

3. Prostration to that Sri-Guru, who is himself the gods Brahma, Vishnu and Maheshwara, and who is verily the supreme Absolute itself.

ॐ नमः शिवाय गुरवे सच्चिदानन्दमूर्तये ।
निष्प्रपञ्चाय शान्ताय निरालम्बाय तेजसे ॥४॥

4. Om! Prostration to the Guru, who is Siva (bliss and auspiciousness), who is the embodiment of Existence-Knowledge-Bliss, who is free from world-consciousness, who is peaceful, without (any other) support, and self-effulgent.

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DHYANA SHLOKAS

स्तोत्राणि ॥

ॐकारस्तोत्रम् ॥

ॐकारं निगमैकवेद्यमनिशं वेदान्ततत्त्वास्पदं
चोत्पत्तिस्थितिनाशहेतुममलं विश्वस्य विश्वात्मकम् ।
विश्वत्राणपरायणं श्रुतिशतैः संप्रोच्यमानं विभुं
सत्यज्ञानमनन्तमूर्तिममलं शुद्धात्मकं तं भजे ॥

I always contemplate upon the ever-pure, all-pervading OM-kara (Pranava), which can be known only through the Vedas, which is the essence and the support of the Vedanta, which is taintless, which is the cause of the creation, preservation and destruction of the universe, which includes the whole universe within itself, which is the saviour of the universe, which is proclaimed by countless Shrutis, and which is the Pure Truth, Knowledge and Infinity in one.

गणपतिस्तोत्रम् ॥

गजाननं भूतगणाधिसेवितं कपित्थजम्बूफलसारभक्षितम् ।
उमासुतं शोकविनाशकारणं नमामि विघ्नेश्वरपादपङ्कजम् ॥

I prostrate myself before the lotus-feet of Vighneshwara, the son of Uma, the cause of the destruction of sorrow, who is served by the host of Bhuta-Ganas, etc., who has the face of an elephant, who partakes of the essence of Kapittha and Jambu fruits.

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Om Namah Sivaya

LORD SRI VISWANATH

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विष्णुस्तोत्रम् ॥

शान्ताकारं भुजगशयनं पद्मनाभं सुरेशं
विश्वाधारं गगनसदृशं मेघवर्णं शुभाङ्गम् ।
लक्ष्मीकांतं कमलनयनं योगिभिर्ध्यानगम्यं
वन्दे विष्णुं भवभयहरं सर्वलोकैकनाथम् ॥

I adore Vishnu, the embodiment of Peace, who sleeps on the serpent, whose navel is the lotus (of the universe), who is the Lord of gods, who is the support of the universe, who is of the form of (the omnipresent) ether, whose colour resembles that of clouds, whose body is auspicious, who is the Lord of Lakshmi, whose eyes are like lotuses, who is attainable by Yogis through meditation, who is the destroyer of the fear of birth and death, and who is the One Lord of all the worlds.

शिवस्तोत्रम् ॥

शान्तं पद्मासनस्थं शशधरमकुटं पञ्चवक्त्रं त्रिनेत्रं
शूलं वज्रं च खड्गं परशुमभयदं दक्षभागे वहन्तम् ।
नागं पाशं च घण्टां डमरुकसहितां साङ्कुशां वामभागे
नानालङ्कारदीप्तं स्फटिकमणिनिभं पार्वतीशं नमामि ॥

I prostrate myself before the Lord of Parvati, who is peaceful, who is seated in the lotus-pose, whose crown is adorned with moon, who has five faces, who has three eyes, who holds the trident, bolt, sword and the fearlessness-giving axe on the right side, who holds the serpent, noose, bell, Damaru and spear on the left side, who shines with various ornaments, and who is luminous like the crystal-jewel.

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देवीस्तोत्रम् ।

विद्युद्दामसमप्रभां मृगपतिस्कन्धस्थितां भीषणां
कन्याभिः करवालखेटविलसद्धस्ताभिरासेविताम् ।
हस्तैश्चक्रदरालिखेटविशिखांश्चापं गुणं तर्जनीं
बिभ्राणामनलात्मिकां शशिधरां दुर्गां त्रिनेत्रां भजे ॥

I worship the three-eyed Durga, whose lustre is like that of a streak of lightning, who is seated on the lord of animals (lion), who is the dreadful, who is served by maidens holding weapons and clubs in their hands, who holds with her hands discus, conch, liquor, clubs, arrows, bow with its string drawn in with the fingers, who is blazing like fire and who wears the moon (on the crown).

लक्ष्मीस्तोत्रम् ।

लक्ष्मीं क्षीरसमुद्रराजतनयां श्रीरङ्गधामेश्वरीं
दासीभूतसमस्तदेववनितां लोकैकदीपाङ्कुराम् ।
श्रीमन्मन्दकटाक्षलब्धविभवब्रह्मेन्द्रगंगाधरां
तां त्रैलोक्यकुटुम्बिनीं सरसिजां वन्दे मुकुन्दप्रियाम् ॥

I worship that Lakshmi, the daughter of the king of the milk-ocean, the queen of the abode of Lord Vishnu, whose servants are the wives of all the gods, who is the one light and the sprout of the universe, through a slight side-glance of whose benign grace Brahma, Indra and Siva have attained to their high positions, who is the mother of the three worlds, who is called Kamala, and who is the consort of Bhagavan Vishnu.

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Om Namo Bhagavate Vasudevaya

SRI MURALI MANOHAR

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सरस्वतीस्तोत्रम् ।

या कुन्देन्दुतुषारहारधवला या शुभ्रवस्त्रावृता
या वीणावरदण्डमण्डितकरा या श्वेतपद्मासना ।
या ब्रह्माच्युतशंकरप्रभृतिभिर्देवैः सदा पूजिता
सा मां पातु सरस्वती भगवती निःशेषजाड्यापहा ॥

May that goddess Saraswati, who wears a garland white like the Kunda-flower or the moon or the snow, who is adorned with pure white clothes, whose hands are ornamented with the Vina and the gesture of blessings, who is seated on a white lotus, who is always worshipped by Brahma, Vishnu, Siva and other gods, who is the remover of all inertness and laziness protect me.

रामस्तोत्रम् ।

ध्यायेदाजानुबाहुं धृतशरधनुषं बद्धपद्मासनस्थ
पीतं वासो वसानं नवकमलदलस्पर्धिनेत्रं प्रसन्नम् ।
वामाङ्कारूढसीतामुखकमलमिलल्लोचनं नीरदाभं
नानालङ्कारदीप्तं दधतमुरुजटामण्डलं रामचन्द्रम् ॥

One should meditate upon Sri Ramachandra, with hands reaching the knees, holding the bow and the arrows, seated in the locked-up lotus-posture, wearing a yellow clothe, with eyes vying with the newly blossomed lotus-petals, with a pleasant gait, with his eyes mixing with the lotus-face of Sita seated on his left thigh, who is blue like the clouds, who is shining with various kinds of ornaments, and who has a big circle of Jata on the head.

कृष्णस्तोत्रम् ।

वंशीविभूषितकरान्नवनीरदाभात्
पीताम्बरादरुणबिम्बफलाधरोष्ठात् ।

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पूर्णेन्दुसुन्दरमुखादरविन्दनेत्रात्
कृष्णात्परं किमपि तत्त्वमहं न जाने ॥

I know not any other reality than the lotus-eyed Krishna, with hands adorned with the flute, looking like a newly laden cloud in lustre, wearing a yellow silk garment, with his lips like a ruddy Bimba-fruit, and with his face beautiful like the full moon.

सुब्रह्मण्यस्तोत्रम् ।

षडाननं कुङ्कुमरक्तवर्णं
महामतिं दिव्यमयूरवाहनम् ।
रुद्रस्य सूनुं सुरसैन्यनाथं
गुहं सदाऽहं शरणं प्रपद्ये ॥

I always take refuge in Guha of six faces, who is of deep red colour like Kumkuma, who is possessed of great knowledge, who has the divine peacock to ride on, who is the son of Rudra, and who is the leader of the army of gods.

भगवत्स्तोत्रम् ॥

यं ब्रह्मा वरुणेन्द्ररुद्रमरुतः स्तुन्वन्ति दिव्यैः स्तवै-
र्वेदैः सांगपदक्रमोपनिषदैर्गायन्ति यं सामगाः ।
ध्यानावस्थिततद्गतेन मनसा पश्यन्ति यं योगिनो
यस्यान्तं न विदुः सुरासुरगणा देवाय तस्मै नमः ॥

Salutations to that God whom Brahma, Varuna, Indra, Rudra and the Maruts praise with divine hymns, whom the Sama-chanters sing by Vedas with their Angas and in the Pada and Krama methods and by the Upanishads, whom Yogis see with their minds absorbed in Him through meditation, and whose end the hosts of Devas and Asuras know not.

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KAIVALYASHTAKAM

मधुरं मधुरेभ्योऽपि मंगलेभ्योऽपि मंगलम् ।
पावनं पावनेभ्योऽपि हरेर्नामैव केवलम् ॥१॥

Madhuram madhurebhyopi mangalebhyopi mangalam;
Pavanam pavanebhyopi harernamaiva kevalam.

1. Sweeter than all sweet things, more auspicious than all good things, purer than all pure things, is the Name of Hari only.

आब्रह्मस्तंबपर्यन्तं सर्वं मायामयं ज़गत् ॥
सत्यं सत्यं पुनः सत्यं हरेर्नामैव केवलम् ॥२॥

Aabrahmastambaparyantam sarvam mayamayam jagat ;
Satyam satyam punah satyam harernamaiva kevalam.

2. From Brahma down to a blade of grass all is created by Maya in this universe. It is true and verily true that Hari's Name is the only Truth.

स गुरुः स पिता माता स भ्राता बान्धवोऽपि सः ॥
शिक्षयेच्चेत्सदा स्मर्तुं हरेर्नामैव केवलम् ॥३॥

Sa guruh sa pita mata sa bhrata bandhavopi sah;
Sikshayetchetsada smartum harernamaiva kevalam.

3. He alone is the teacher, father, mother, brother and relative who teaches the remembrance of Hari's Name.

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निःश्वासे न हि विश्वासः कदा रुद्धो भविष्यति ।
कीर्तनीयमतो बाल्याद् हरेर्नामैव केवलम् ॥४॥

Nihswase na hi viswasah kada ruddho bhavishyati;
Keertaneeyamato balyad harernamaiva kevalam.

4. There is no guarantee about the breath. It may stop at any moment. Therefore from childhood itself singing of Hari's Name alone should be practised.

हरिः सदा वसेत्तत्र यत्र भागवता जनाः ।
गायन्ति भक्तिभावेन हरेर्नामैव केवलम् ॥५॥

Harih sadaa vaset tatra yatra bhagavataa janaah;
Gaayanti bhaktibhavena harernamaiva kevalam.

5. Hari resides there at all times where devotees sing His Name with great devotion and faith.

अहो दुःखं महादुःखं दुःखाद्दुःखतरं यतः ।
काचार्थं विस्मृतं रत्नं हरेर्नामैव केवलम् ॥६॥

Aho duhkham mahaduhkham duhkhad duhkhatarm yatah;
Kaachaartham vismritam ratnam harernamaiva kevalam.

6. It is a matter of great sorrow, greatest of all miseries, that for the sake of the outer shell (of worldly enjoyments) the precious jewel of Hari's Name is forgotten.

दीयतां दीयतां कर्णो नीयतां नीयतां वचः ।
गीयतां गीयतां नित्यं हरेर्नामैव केवलम् ॥७॥

Deeyataam deeyataaam karno neeyataam neeyatam vachah;
Geeyataam geeyataam nityam harernamaiva kevalam.

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7. Give your ears, lead your speech (to the hearing and utterance of Hari's Names); sing at all times the sweet Names of Hari.

तृणीकृत्य जगत्सर्वं राजते सकलोपरि ।
चिदानन्दमयं शुद्धं हरेर्नामैव केवलम् ॥८॥

Trineekritya jagatsarvam rajate sakalopari;
Chidanandamayam suddham harernamaiva kevalam.

8. That which shines above all, having made the whole world equal to a blade of grass, full of the light of consciousness, bliss and purity—it is only the (sweet) Name of Hari.

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UNIVERSAL PRAYER

I

O adorable Lord of compassion! Salutations unto Thee. Give me inner spiritual strength to resist temptation and melt in Thee this ego which is harder than granite or diamond. Let me always be Thy chosen playmate in the wonderful game you play in all the worlds. Let me understand Thy mysterious Lila or sporting. Let me be a perennial channel of Thy sweet love to all Thy children. Utilise my body, the senses and the mind for Thy unhampered play. O hidden Love! O undecaying beauty! Let my soul rest peacefully in Thee for ever and ever.

O Light of lights! O shining One! I live for Thee. I behold Thee in the smiles of children, in the tears of the afflicted, in my thoughts, emotions, sentiments, in the morning dew of the Himalayan landscape and in the rays of the sun. My room is filled with Thy sweet Presence. I eat Thy benign grace in my daily food. I taste Thy radiant love in my daily drink. Thou art the ocean of love and compassion. Let my love for Thee become a roaring flame. Withdraw from me whatever evil there is. Fill my heart with purity, goodness, love and sublime virtues. Make me Immortal.

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O Lord ! Reveal unto me Thy enchanting Form. Make me feel Thy living Presence. Fill my heart with love. Let me merge myself in Thee. Let me walk in the path of righteousness. Cleanse my mind of all evil thoughts. Help me to concentrate my mind on Thy lotus-feet. Embrace me and make me pure. Teach me to be still and enjoy Thy magnificent Vision. Illumine my mind with the light of true knowledge. Make my stony heart melt and flow towards Thee.

II

Thou art, O Lord, the creator of this universe. Thou art the protector of this world. Thou art in the grass and in the rose. Thou art in the sun and the stars. Salutations unto Thee, O Bestower of joy and bliss!

Sweet Lord ! Let me be free from the clutches of death. Let me be able to look upon all beings with equal vision. Let me be free from impurity and sin. Give me strength to control the mind. Give me strength to serve Thee and the humanity untiringly. Make me Thy fit instrument for Thy work. Make me pure and strong.

I bow to Thee, O Indweller of all hearts ! O Secret of secrets! Remove my weaknesses, defects and evil thoughts. Make me pure, so that I may be able to receive Thy grace and blessings. O Lord ! Thou art the thread-soul that connects all beings. Thou pervadest all, permeatest and interpenetratest all things of this Universe.

Thou art the Light Divine. Thou art the Dispeller of ignorance. Thou art the All-merciful Lord. Give me a life

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without disease. Let me remember Thee always. Let me develop all the sublime virtues.

Thou art self-luminous. Thou art my Father, Mother, Brother, Friend, Relative and Guide. Let me realise the Truth. Let me be free from greed, lust, egoism, jealousy and hatred. Prepare me as Thy sweet messenger on this earth, so that I may radiate joy, peace and bliss to the whole world. Let me utilise my body, mind and senses in Thy service and in the service of Thy creatures. Breathe into me Thy breath of Immortality. Let me recognise the Universal Brotherhood of Man. Let me love all as my own Self. Salutations unto Thee! O Lord of Compassion!

III

O Adorable Lord of Compassion! Salutations unto Thee! Thou art Infinite Beauty, Joy, Bliss and Peace! Thou art Perfect, Independent and ever Free! Give me the spirit of sacrifice, strength and indomitable will to serve the humanity! Vouchsafe to me Thy grace and mercy!

O Almighty! Thou art my Redeemer and Saviour. Free me from the bondage of this body and round of births and deaths. Make me drink the nectar of Immortality!

O Supreme Being! Fill my heart with unflinching devotion unto Thee. Let the flame of devotion to Thee grow brighter every day!

O Infinity! O Eternity! O Immortality! Free me from all sorrows, dependence, delusion, weakness and

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defects! Grant me equal vision, balanced mind, divine virtues, such as courage, tolerance, forbearance, humility, mercy, purity, cosmic love, etc.

O Omnipotent Lord! Strengthen my resolve to stick to the spiritual path and to do my daily spiritual routine vigorously and regularly. Forgive my sins. Free me from the obstacles in the path and from all temptations. Give me inner strength to resist temptations!

O Indwelling Presence! Thou art my sole prop, support, refuge and solace! Thou art the life of my life. Thou art the Soul of my soul. Thou art Transcendental Bliss, Peace and Joy. Thou art the one homogeneous essence. Let me be established in Non-violence, Truthfulness, Devotion and Purity. Teach me to be steadfast in my devotion unto Thee. Give me Light and Wisdom.

O Supreme Love! Salutations unto Thee! Thou art the Indweller of my heart. Give me the inner third eye of intuition or wisdom. May Self-realization be my inexhaustible spiritual wealth, dispassion my crown, virtuous deeds my asset in the divine bank, and renunciation the jewel of my heart! Crores of prostrations unto Thee, O Lord! I am Thine. Save me, protect me, guide me and enlighten me. Make me pure, perfect and free! Through Thy grace may all attain health, long life, prosperity and Self-Realisation!

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O Adorable Lord of Mercy and Love!
Salutations and prostrations unto Thee.
Thou art Satchidananda.
Thou art Omnipresent, Omnipotent, Omniscient;
Thou art the Indweller of all beings.

Grant us an understanding heart,
Equal vision, balanced mind,
Faith, devotion and wisdom.
Grant us inner spiritual strength
To resist temptation and to control the mind.
Free us from egoism, lust, greed and hatred.
Fill our heart with divine virtues.

Let us behold Thee in all these names and forms.
Let us serve Thee in all these names and forms.
Let us ever remember Thee.
Let us ever sing Thy Glories.
Let Thy Name be ever on our lips.
Let us abide in Thee for ever and ever.

विश्व-प्रार्थना

हे स्नेह और करुणा के आराध्य देव
तुम्हें नमस्कार है, नमस्कार है।
तुम सच्चिदानन्दघन हो।
तुम सर्वव्यापक, सर्वशक्तिमान, और सर्वज्ञ हो।
तुम सबके अन्तर्वासी हो।
हमें उदारता, समदर्शिता और मन का समत्व प्रदान करो!

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श्रद्धा, भक्ति और प्रज्ञा से कृतार्थ करो।
हमें आध्यात्मिक अन्तःशक्ति का वर दो
जिस से हम वासनाओं का दमन कर मनोजय को प्राप्त हों।
हम अहंकार, काम, लोभ और द्वेष से रहित हों।
हमारा हृदय दिव्य गुणों से पूर्ण करो।
सब नाम रुपों में तुम्हारा दर्शन करें।
तुम्हारी अर्चना के ही रूप में इन नाम रूपों की सेवा करें।
सदा तुम्हारा ही स्मरण करें।
तुम्हारी ही महिमा का गायन करें।
केवल तुम्हारा ही कलिकल्मषहारी नाम हमारे अधर पुट पर हो।
सदा हम तुममें ही निवास करें।

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॥ महामृत्युञ्जयमन्त्र ॥

MAHA-MRITYUNJAYA MANTRA

ॐ त्र्यंबकं यजामहे सुगन्धिं पुष्टिवर्धनम् ।
उर्वारुकमिव बन्धनान् मृत्योर्मुक्षीय माऽमृतात् ॥

Om Tryambakam yajaamahe
Sugandhim pushtivardhanam;
Urvaarukamiva bandhanaan-
Mrityormuksheeya maamritaat.

"We worship the three-eyed One (Lord Siva) who is fragrant and who nourishes all beings; may He liberate me from death, for the sake of Immortality, even as the cucumber is severed from its bondage (of the creeper)."

1. This Maha-Mrityunjaya Mantra is a life-giving Mantra. In these days, when life is very complex, accidents are an everyday affair; this Mantra wards off deaths by snake-bite, lightning, motor-accidents, fire-accidents, cycle-accidents, water-accidents, air-accidents, and accidents of all descriptions. Besides, it has a great curative effect. Again, diseases pronounced incurable by

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doctors are cured by this Mantra, when chanted with sincerity, faith and devotion. It is a weapon against all diseases. It is a Mantra to conquer death.

2. It is also a Moksha-Mantra. It is Lord Siva's Mantra. It bestows health (Arogya), long life (Deergha-Ayuh), peace (Shanti), wealth (Aishwarya), prosperity (Pushti), satisfaction (Tushti) and Immortality (Moksha).

3. On your birthday, repeat this Mantra one lakh times or at least 50,000 times, perform Havan and feed Sadhus, the poor and the sick. This will bestow on you health, long life, peace, prosperity and Moksha.

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PRAYER TO THE SUN

ॐ सूर्यं सुन्दरलोकनाथममृतं वेदान्तसारं शिवं
ज्ञानं ब्रह्ममयं सुरेशममलं लोकैकचित्तं स्वयम्।
इन्द्रादित्यनराधिपं सुरगुरुं त्रैलोक्यचूड़ामणिं
ब्रह्माविष्णुशिवस्वरूपहृदयं वन्दे सदा भास्करम्॥

"Om Suryam Sundaralokanathamamritam
Vedantasaram Shivam,
Jnanam Brahmamayam Sureshamamalam
Lokaikachittam Svayam;
Indradityanaradhipam Suragurum
Trailokyachudamanim,
Brahmavishnushivasvarupahridayam
Vande Sada Bhaskaram."

I always adore Surya, the sun, the beautiful Lord of the world, the immortal, the quintessence of the Vedanta, the auspicious, the absolute knowledge, of the form of Brahman, the Lord of the gods, ever-pure, the one true consciousness of the world himself, the Lord of Indra, the gods and men, the preceptor of the gods, the crest-jewel of the three worlds, the very heart of the forms of Brahma, Vishnu and Siva, the giver of light.

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DHYANA

ॐ हिरण्मयेन पात्रेण सत्यस्यापिहितं मुखम् ।
तत्त्वं पूषन्नपावृणु सत्यधर्माय दृष्टये ॥
पूषन्नेकर्षे यम सूर्य प्राजापत्य व्यूह रश्मीन् समूह ।
तेजो यत्ते रूपं कल्याणतमं तत्ते पश्यामि
योऽसावसौ पुरुषः सोऽहमस्मि ॥

—(Isha Up. 15-16)

Om Hiranmayena Patrena Satyasyapihitam Mukham,
Tattvam Pushan Apavrinu Satyadharmaya Drishtaye.
Pushan Ekarshe Yama Surya Prajapatya Vyuha
Rashmin Samuha,
Tejo Yatte Rupam Kalyanatamam Tatte Pashyami
Yosavasau Purushah Sohamasmi.

The face of Truth is covered by a golden vessel. Remove Thou, O sun, that covering, for the law of Truth to behold (It).

O Pushan (sun, nourisher), the only Seer (sole traveller of the heavens), controller of all (Yama), Surya, son of Prajapati; disperse Thy rays and gather up the burning light; I behold Thy glorious resplendent form; I am He, the Purusha within Thee."

1. ओं मित्राय नमः (OM Mitraya Namah) = Prostration to Him who is affectionate to all.
2. ओं रवये नमः (Om Ravaye Namah) = Prostration to Him who is the cause for change.
3. ओं सूर्याय नमः (OM Suryaya Namah) = Prostration to Him who induces activity.

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DHYANA

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तत्त्वं पूषन्नपावृणु सत्यधर्माय दृष्टये ॥
पूषन्नेकर्षे यम सूर्य प्राजापत्य व्यूह रश्मीन् समूह ।
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4. ओं भानवे नमः (OM Bhanave Namah) = Prostration to Him who diffuses Light.

5. ओं खगाय नमः (OM Khagaya Namah) = Prostration to Him who moves in the sky.

6. ओं पूष्णे नमः (OM Pushne Namah) = Prostration to Him who nourishes all.

7. ओं हिरण्यगर्भाय नमः (OM Hiranyagarbhaya Namah) = Prostration to Him who contains everything.

8. ओं मरीचये नमः (OM Marichaye Namah) = Prostration to Him who possesses rays.

9. ओं आदित्याय नमः (OM Adityaya Namah) = Prostration to Him who is God of gods.

10. ओं सवित्रे नमः (OM Savitre Namah) = Prostration to Him who produces everything.

11. ओं अर्काय नमः (OM Arkaya Namah) = Prostration to Him who is fit to be worshipped.

12. ओं भास्कराय नमः (OM Bhaskaraya Namah) = Prostration to Him who is the cause of lustre.

In the words of the Yajurveda :

"O Sun! O Sun of suns! Thou art All-energy, give me energy; Thou art All-strength, give me strength; Thou art All-powerful; give me power."

Repeat the above Mantras and Names of the Sun at sunrise. He who repeats these before sunrise, early in the morning, will possess wonderful health, vigour and

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vitality. He will be free from every kind of disease of the eye. He will have wonderful eye-sight. Pray to the sun in the early morning, before sunrise : "O Lord, Suryanarayana, the eye of the world, the eye of the Virat-Purusha: give health, strength, vigour and vitality." Offer Arghya to the sun during the three Sandhyas (morning, noon and evening). Offer prostrations to the sun, with these Mantras and Names.

PRAYER TO HARI

सर्वस्मिन् सर्वभूतस्त्वं सर्वः सर्वस्वरूपधृक् ।
सर्वं त्वत्तस्ततश्च त्वमेवं सर्वात्मने नमः ॥
सर्वात्मकोऽसि सर्वेशः सर्वभूतस्थितो यतः ।
कथयामि ततः किं ते सर्वं वेत्ति हृदि स्थितम् ॥

Thou abidest in all. Thou hast become all beings. Thou art the all. Thou assumest all forms; all are from Thee; hence Thou art the all, the Soul of all. Glory unto Thee, the Self of all beings.

As Thou art the Soul of all, the Lord of all, and present in all beings, what shall I speak unto Thee? Thou knowest everything in (my) mind (being seated in the hearts of all beings).

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SONG OF IMMANENCE OF RAMA

In earth, water, fire, air and ether is Ram,
In the heart, mind, Prana and senses is Ram,
In the breath, blood, nerves and brain is Ram,
OM Sri Ram Jaya Ram Jaya Jaya Ram.
Within is Ram, without is Ram, in front is Ram,
Above is Ram, below is Ram, behind is Ram,
To the right is Ram, to the left is Ram, everywhere is Ram.
Vyapaka is Ram, Vibhu is Ram, Poornam is Ram.
OM Sri Ram Jaya Ram Jaya Jaya Ram.

Sat is Ram, Chit is Ram, Anandam is Ram,
Santi is Ram, Shakti is Ram, Jyoti is Ram,
Prema is Ram, Mercy is Ram, Beauty is Ram,
Bliss is Ram, Joy is Ram, Purity is Ram.

OM Sri Ram Jaya Ram Jaya Jaya Ram.

Refuge, solace, path, Lord, witness is Ram,
Father, mother, friend, relative, Guru is Ram,
Support, source, centre, ideal, goal is Ram,
Creator, preserver, destroyer, redeemer is Ram.
OM Sri Ram Jaya Ram Jaya Jaya Ram.

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The goal ultimate of one and all is Ram.
Attainable through Sraddha, Prem, worship is Ram,
Accessible through devotion and surrender is Ram,
Approachable by prayer, Japa and Kirtan is Ram,
OM Sri Ram Jaya Ram Jaya Jaya Ram.
Hosanna to Ram, glory to Ram, victory to Ram,
Adorations to Ram, salutations to Ram, prostrations to Ram.
OM Sri Ram Jaya Ram Jaya Jaya Ram.

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BHAKTI YOGA SADHANA

(*Sankirtan*)

Tune: Hari Hari bol—Bol Hari bol

Mukunda Madhava Govinda bol.

Just as curd, *Pappad*, *Achar*, *Chatni*,
Goad the tongue to eat more *Khichdi*;
So also Japa, Kirtan, Satsanga, Swadhyaya
Develop Bhakti miraculously.

Hari Hari bol.....

Practise Yama, Niyama, Asana, Pranayama,
Pratyahara, Dharana, Dhyana, Samadhi.
Do Sravana, Smarana, Padasevana, Archana,
Vandana, Dasya, Sakhya, Atmanivedana.
Have Viveka, Vairagya, Sama, Dama, Titiksha,
Uparati, Sraddha, Samadhana, Mumukshuttwa.
Do always Sravana, Manana, Nididhyasana,
You will have quickly God-realisation.
Satyam, Jnanam, Anantam Brahma,
Shantam, Ajaram, Amritam, Abhayam.

Hari Hari bol.....

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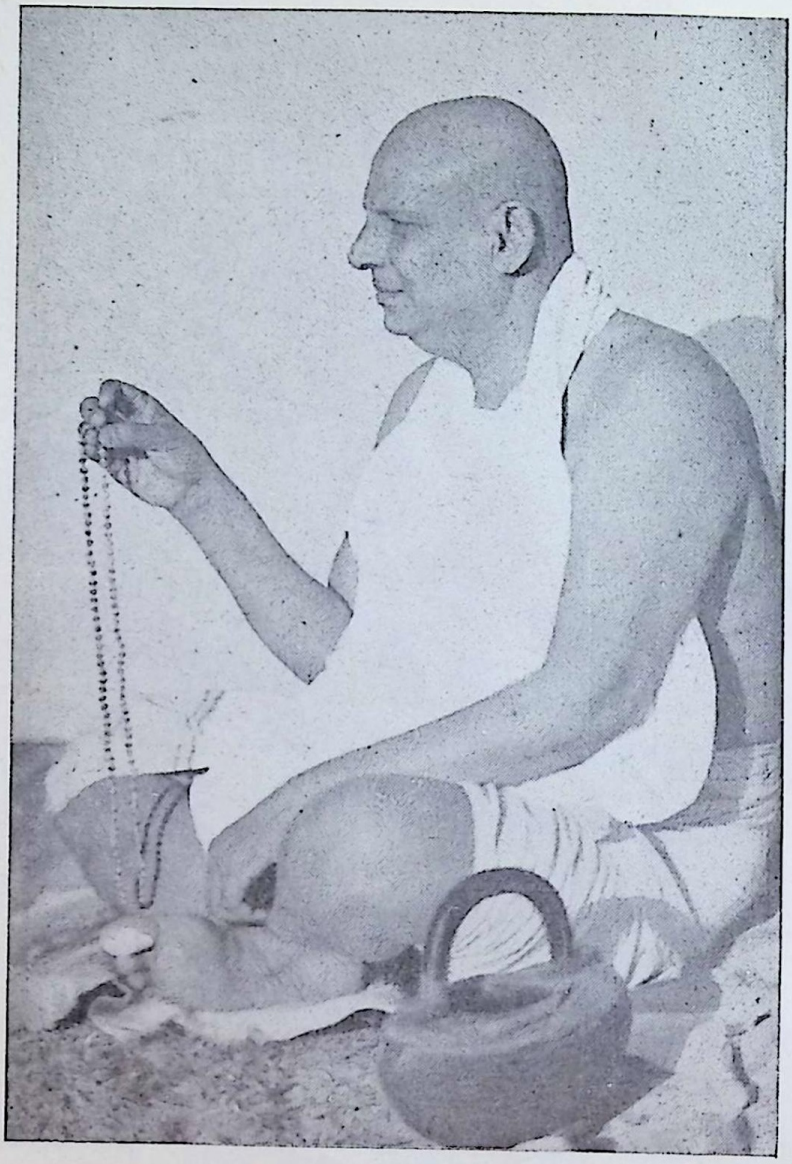

SRI SWAMI SIVANANDA

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SWAMI SIVANANDA

The Personification Of Love

(*Sri Arunachalam*)

The reason of my writing this is, especially and exclusively, to convey to the reader something of the magnetic, dynamic and pleasant personality of Sri Sri Swami Sivananda. That the mind of a saint is very deep is out of question; but more than this, it is beyond the ordinary man to understand many of his aspects. I never hought, even in my dreams, that I would be able to write an article of this type. Because, now-a-days whatever one scribbles about anything and anyone, is likely to be misunderstood or taken in a different sense from what was ment. But, since my words come from the depth of truth and from the bottom of my heart, I don't care about such difficulties and hence my humble attempt.

I have travelled throughout the length and breadth of India and have heard, and seen with my own eyes, many a saint and sage of all sorts of temperament. Although it is exceedingly difficult to understand a saint's innermost essential nature, to my mind, no sooner does one have Darshan of Sri Swamiji than one is deeply impressed with his majestic personality and one cannot but feel in him a synthesis of love, renunciation, utter simplicity, childlike nature and, above all, a natural spontaneity.

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Among the innumerable qualities that are combined in him, the most outstanding one is "LOVE", which only a Sadhaka who has the good fortune of working in his Ashram can alone appreciate and enjoy; others cannot. Indeed, he is an embodiment of love. His speech is full of love. He gives love to one and all, without any exception whatsoever, whether he is a brahmin, christian, nair, chetty; whether he is a Bengali, Punjabi, Madrasi, Marathi, Kanarese, Assamese—whosoever he may be, whichsoever place he may come from, whatsoever menial work he is performing—from the General Secretary downwards to the humblest servant. Giving is his nature. 'Spend, spend, spend, care not for what happens tomorrow' is, his motto. To say the least, his all-embracing love and unrestrained generosity are beyond description.

As regards Swamiji's teachings, when one considers its universality and catholicity, one cannot but be led to the inevitable conclusion that he can by no means be regarded as a teacher of a particular creed; he is for everybody, nay, the whole world. Again, his teachings are so simple, so direct; to put it in a nutshell: 'be good, do good, be humble, be simple, be pure, be compassionate, you will attain illumination'—This will immensely benefit the illiterate as much as the greatest rationalist scholar. Every man and woman, however high or low, will have valuable guidance from him. His teachings are not only for Sannyasins, but equally for the householders as well.

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As for the Ashram, I don't find suitable words to express clearly the ideas that are flashing in my mind. But, shortly, it is a *Cosmopolitan Ashram* in the fullest sense of the word. Here one can see all sorts of people of whatever castes and creeds there are in India, coming from different provinces, from Kashmir to Cape Comorin. Everyone engages himself in some work or other of a productive nature. There is no regimentation, no compulsion, no supervising or superintending. And yet, all activities are nicely going on in such a wondrous and harmonious manner that even a casual observer cannot and will not remain untouched. The wonder of wonders is that Swamiji doesn't care for the morrow. Money comes through a variety of ways; but whatever comes, howsoever huge the amount may be, is spent then and there, either in *bhandara*, or in some other good way. There is no laying up for the future. If for some reason or another no money comes for a couple of days, all sorts of activities will come to a complete standstill. One cannot but be wonderstruck, when one ponders over this state of affairs. Again, I say without fear of any contradiction, because I possess personal experience, that nowhere could one come across such a beautiful, retired spot, in every respect, even though one may make an effort for years together to find a location equal to that of SIVANANDASHRAM. One should undertake a pilgrimage to this sacred place and see with one's own eyes; then alone can one appreciate and enjoy the glory and splendour of this place and only then can one form a correct opinion about this.

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May the Almighty Lord bless Sri Sri Swamiji—by whose single-handed Herculean effort all this has been created, by whose benign grace so many Sadhus and Sannyasins are sumptuously fed daily and, again, by whose grace innumerable patients are treated and given medical aid—is my humble and constant prayer.

SWAMI SIVANANDA—A FIGHTER FOR PEACE

(*Sri. B. S. Mathur, M.A., Principal, M.M.H. College, Ghaziabad.*)

Just now I have gone through the "Radio Talks" of Swami Sivananda of Rishikesh. These talks are a fountain of delight and illumination. As one courses one's way through them one feels that one is face to face with a great fighter for peace and harmony in the world. The Swami's approach is direct and fascinating, capturing the mind, imagination and heart.

Swamiji speaks :

"Peace, God, Atma, Brahman, Immortality, Emancipation, are synonymous terms. Righteousness and peace kiss each other. Peace and unity walk together with clapped hands. Desirelessness moves hand in hand with peace. There can be no peace without the Lord or God."

What a picture of a lasting and constructive friendship? There is nothing like peace and friendship in the world. This is what the Swami seems to say so beautifully and forcefully. Peace, God, immortality, freedom, are all

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one and the same thing. Here is a definite principle of life behind all human efforts, aspirations and thoughts. There is harmony that we have to seek in every walk of life. You want peace in the world. You get it through God. Think of the idea. You have to find God in your thoughts, dreams and actions. There is divinity inside you. You have just to show that in your entire behaviour or life. Not only that. You have to lead a life as prescribed by your God. The atmosphere in the world is rather unholy, full of conflicts. This atmosphere has to go. If it cannot go, it must be purified. God is the great purifier. Take that bath of purification. Start praying. Praying does not mean taking God's name countlessly. That might be helpful, taking of God's name countlessly. But that is not the entire story of achievement. You have to be holy in all your actions, in all your thoughts and desires. This is what the Swami wants you to do. Hence the prescription: Peace and God. It amounts to: Peace through God. Who can object to this? Peace, to be lasting and constructive, must be achieved through God. Such a peace will certainly spread all-round sacredness, happiness, and harmony. The entire picture of the world will change. There will be great colour, all dignified on account of the presence of God in all our life and its activities. This world we have to create. Why not work for it?

The Swami talks of emancipation and immortality in the same breath. Look at the depth of idea. Emancipation is a great achievement. It is not mere political

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emancipation. It might begin with that. Without political emancipation it might not be possible to continue our adventure in the realm of freedom. But that is not all. Political emancipation creates an atmosphere for our release in so many walks of life. What is important and essential for a good life is mental emancipation. About us there is darkness and ignorance. That is our slavery. This must disappear. If it does not, nothing can happen to elevate us. Mind in bondage means disaster for man. Man is full of adventures, if he is free mentally and physically. Without adventures the history of man will be blank.

So, emancipation is the thing; emancipation will lead to immortality. Man will die; but his actions, thoughts and dreams will live. That is his immortality. Only good actions can be immortal. Good thoughts will live for all time. Good dreams will be an inspiration for coming generations deathlessly. Why not work for this combination of emancipation and immortality? But what is the way for it? Try to have righteousness, peace, love, unity and desirelessness. This is the solution given by Swami Sivananda. He has put his ideas in a frank fashion. Love and peace, peace and unity, must move hand in hand.

Swamiji sees life as a whole. He has a comprehensive view of life. One cannot talk of peace in isolation. Peace through God, through love, through unity, through desirelessness, is possible. The Swami has thus covered the entire life and he wants man to be a complete thing,

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comprehensive, in his actions and thoughts, so that he might help in the creation of a lasting atmosphere of peace and happiness.

Where politicians have failed the Swami won't fail. His approach to life and its problems is all-embracing. He does not fasten upon religion alone. Of course, he cannot give that up. He pictures man in society and then makes him go splendidly doing sacred acts, dreaming sacred thoughts and desires. Politicians have failed as they have fastened upon mere politics. Let us see life steadily and as a whole to achieve peace for all time and for all, without any distinction of colour or creed.

THE COSMIC LOVER

(Sri B. S. Mathur, M.A., Principal, M. M. H. College, Ghaziabad,)

"One Self dwells in all. All are manifestations of the one God. By injuring another you injure your own self. By serving another you serve your own self. Love all. Serve all. Hate none. Insult none, in thought, word or deed."

—Swami Sivananda.

A cosmic heart is speaking here in a very elevating fashion—Swami Sivananda of Rishikesh, ceaseless in pursuit of happiness and peace for all mankind, a sage trying to send his message to the remotest corners of the earth.

The world is in the grip of hatred, anxiety, frustration and destruction. This spectacle that man has to face is man-made, and yet it looks almost impossible to remove the grip. Man is so down in the depth that he

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seems to see no way out to pass into daylight from this dark and long night of sorrow.

Probably, he does not think. He acts, and acts wrongly, against man, against himself and the entire world, this completing the reign of terror, darkness and sadness on earth.

Swami Sivananda challenges man. Let us accept his challenge. Let us think.

"One Self dwells in all". Will this thought fail to elevate and change us? *Self* is with a capital *S*. A significance is attached to it. Whose self is so great as to be written with a capital *S*? It is God, our Divine Father in heaven and on earth, in fact, everywhere, who is ever ready to lead us on to Light and Immortality.

He dwells in all of us. This is the idea, a fundamental idea, which we seem to forget and, thus forgetting, we seem to be makers of our own ruin, so complete and so comprehensive at the moment.

Back to the remotest past, the *most* ancient time. What was there? They say: only God. How long could He live alone? That was His problem. He got tired, and modelled men upon men, women upon women, after His own image or in His own image, and thus came into being this endless earth peopled by us. Thus teach our scriptures.

We are from God, and if so, that *Self* certainly lives in us. Yet, we fight! Are we not fighting against our-

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selves, our God ? This ignorance will have to go. This is the idea of Swamiji. Let us catch it, and we have peace and joy in our hold for times to come.

"Love all. Serve all. Hate none. Insult none, in thought, word or deed."

Here Swamiji is visualising full life in all its manifestations. Man has to live in society. Let him live as a social being, capable of loving and serving people in society, steadily and increasingly. Not only has he to be capable of all this, but he has to love and serve all, hating none, in thought, word or deed. A good ideal ! Why not follow it ?

The ideal, of course, is simple and bold, but its achievement in a concrete shape is very difficult, if not impossible. Man has to elevate himself. He has to realise that he is living both for himself and for others, as he has to live for his God, who resides in all of us.

Man has abundance of greed, of selfishness and hunger. The result : the present world of ills surrounds him. He has created through selfishness, greed and hunger his own sorry scheme of things. He has to *unwrite* all this story. Let him re-write his story of achievements after perpetual elevation, internal and external. He has to realise in himself his God, and thus he has to create a world of sacredness and consequent happiness and comfort.

The idea that has to persist is : *One Self dwells in all.* And that is possible of realisation by injuring none,

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hating none in thought, deed or word. There the prescription does not end. If it ends at that, the approach is negative at best. Hence, Swamiji goes on to write: *Love all. Serve all.*

The aim is entire revolution of man in his thought, word and deed. Ultimately this individual revolution will lead to a universal revolution for all time. What is the weapon for achieving this revolution? *Be a cosmic lover.* This is what Swamiji is trying to be. He has friends, lovers and admirers all over the world. His message is of Cosmic Love and Fellowship. His teachings have a running stream of this Divine Love. Let all imbibe them, follow them and make the revolution complete and unending.

"THE DIVINE LIFE": ITS FOURTEEN YEARS' SERVICE

(Sri V.R. Subbarayudu, B.A., Headmaster, Govt. High School, Kollapur.)

"The Divine Life" is the pet daughter of Swami Sivananda Saraswati. This beautiful child was presented to Him by Siva Deva. The Jagad-Guru brought her up with fostering care and guidance. He taught her from her infancy the path of Self-realisation. She is fed with Nectar and hence she knows not any kind of darkness. She is ever cheerful. She has now entered into the prime of life. Her fifteenth year has now commenced.

Ananda Kutir is brightened, decorated and electrified by the gracious looks of the "Divine Life" child gifted

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with Divine powers. It is a wonder to note how Swami Sivananda could teach her all the principles of morality, religion, science, and the spirit of Tattwa-Kala also, in so short a time. The spirit of the Master, the Power of Sivananda Saraswati, the towering personality of the Great Guru—all these might have given inspiration and intuition to the "Divine Life" child from her childhood. We forget the field of Samsara while reading her. We forget ourselves while going through the golden leaves of the "Divine Life".

Sri Swami Sivananda has surpassed all the eminent Rishis of the past and the present.

His reasoning capacity, his logical brain, his unbiased and unassailable arguments and his wonderful flow of thought—in short—His whole frame-work of body and mind is seen in every syllable of his famous and everlasting works. He has paved a path from earth to sky. He has linked Earth and Heaven with a golden chain of Prayer.

O! What a great miracle! when I actually find the fifteen year "Divine Life" child teaching every Kala, I can easily imagine what stores of knowledge are reserved in the unfathomed Heart of hearts.

May the "Divine Life" enjoy longevity and perfect happiness, being shaped, coloured and polished by Swami Sivananda Saraswati. The "Divine Life" is a Divine medicine for all bodily and mental diseases of various types. Constant and sincere reading of the "Divine Life", I assert, will remove all troubles. It is the medicine of life. The darkness of blindness is at an end.

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EXPERIENCES OF SADHAKAS

THE GURU TEACHES

Sri Rajani Mohan Chakravarti, B.A., LL.B.

The day I came to Ananda Kutir, on a short visit, Sri Swami Sivanandaji gave me a Mantra, asking me to do Japa of the same ten thousand times during the period of three days that I intended to stay.

"Why shall I not do this ten thousand times daily?"—the thought struck my mind. On the very first day I completed 12,000 repetitions of the Mantra. In the mean time, even while I was doing Japa, I began to meditate on the nature of the Mantra, its efficacy and so on. From mere Japa my Sadhana turned into meditation. On the third day, while I was doing Japa, I was filled with inexpressible joy and happiness.

My mind looked back. The Guru gave me only a Mantra to repeat. But what happened? While doing Japa, I was absorbed in meditation. Then I enjoyed happiness. All this is due to the Grace of the Guru. He gave a Mantra and it blessed me with joy and happiness.

Great Ones simply utter a word or two. It is their instruction to us. It shall take us to our Goal, if we carry out their instructions, sincerely.

Dr. Savitri C. Patel, M.B.,B.S.

I became acquainted with Sri Swamiji through correspondence, and Sri Nalini M. Bhatt, Editor, Gita Bandhu, Vapi. As a Sadhaka I had some doubts and sought his

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advice in the matter. He was kind enough to clarify them. I have also read some of Swamiji's books. They are soul-elevating and are helpful in clearing the path of Sadhana. During the days of my stay in the Ashram, he has showered upon me his kindness, love and hospitality. The attention which he bestows on each and every visitor is remarkable. He teaches by his own example, rather than by long sermons.

Dr. Hosiang

I have been here in the Ashram for the past about a year. Under the instructions and guidance of Sri Swamiji Maharaj, I have been moving about in the neighbouring villages and rendering medical aid to Sadhus and poor people. This gives me great joy. It is a still greater pleasure and privilege to work under the guidance of Sri Swamiji.

I have visited several Ashrams in Gujerat and other parts of the country. But I have never felt like staying in any of these Ashrams for any length of time. What then is it that has held me up in this Sivananda-Ashram? It is the great and mysterious power of love of the magnetic personality of Sri Swami Sivananda. Had it not been for his kindness and affection, I would not probably have remained in the Ashram for more than a day or two. I call Sri Swamiji as "father", for he is gentle and affable as a father. Indeed, he is very much more than a loving father. He gives us spiritual food and shows us the way to the kingdom of God. He is

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a real Sad-Guru. Such Sad-Gurus are rare and to enjoy the Sat-Sanga of such saints is a blessing granted only to a few.

THE POWER OF THE LORD'S NAME

Sri Nilakant Koul

Faith works wonders. There is a great power in the Divine Name. The real healer, the help and guide is the Lord. There is no doubt about it. Here are a few instances which will convince you about the efficacy of the Divine Name and faith in His mercy.

In January 1950, I went to Calcutta to spend my winter holidays there, in the company of my eldest son who lived there with his wife. He was working there as a salesman.

He is a staunch devotee of Sri Swami Sivanandaji and the Divine Life Society. He had with him a book "Stotra Chintamani"—a publication of the Divine Life Society.

Suddenly he got the news of his mother's serious illness. All were very sorry. She was then living in Kashmir and it was not an easy matter to go there then. Then I suggested that there was no cause for anxiety. God's ways are mysterious. Do not be perturbed. He is testing his devotees. Have faith in his Names. Repeat the Sankashtamochana Stotra (which was printed in the book "Stotrachintamani" of Swamiji) 25 times daily. They all agreed. The result was miraculous. After a week we got the news that the ailing lady was

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recovering and there was no cause for anxiety. We continued the Stotrapatha for a fortnight and by the Lord's grace she was all-right, cent per cent.

Again, after some days, the news was received of the sickness of my second son. The remedy was close at hand. The same remedy was resorted to, and the result was marvellous.

Once my daughter-in-law told me about her troubles. She was very much troubled at heart. I told her that all her miseries will disappear if only she was ready to repeat 10 thousand times the Stotra mentioned above. She agreed and took up the recitation in right earnest. Gradually she improved. Her faith gradually grew more and more. She then repeated the Stotra at all times, even while cooking, knitting, etc. She literally chanted the Stotra at all times.

Months passed. The day of completing the repetition of the Mantra 10,000 times came. She rose up earlier, for she had to repeat the Stotra 200 times that day. She had to join a marriage ceremony of her niece. She started with her husband and a child, for the marriage.

The time for departure of the train was 5 p.m. They went to the station a little late and the train had already left. So they left by a train which left at 7 p.m. The train which left at 5 p.m. met with an accident the like of which no one could even dream. A number of passengers met with an instantaneous death. Mysteriously enough were my people saved.

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Look at the mercy of the Lord! How powerful is His Name! How kind is He to his devotees! It was the Lord's Names that saved the family of 5 persons that day.

We should have faith in the Lord and His Names. This is the only remedy for prosperity, happiness, Aishwarya here, and Moksha hereafter.

Therefore, friends, have faith in the Names of the Lord. Be attached to Him alone. All your difficulties will come to an end. I am speaking from my own experiences.

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Dear brothers,

Japa is the repetition of any mantra or name of the Lord. In this iron age Japa is the easiest and surest way for God-realisation.

Repeat 200 malas of Japa daily. Mala or rosary is a whip to goad the mind towards God. Wear a mala in your neck. It is the most precious Jewel or ornament as it reminds Ja of God.

Practice of Japa removes the impurities of the mind, destroys sins and brings the devotee face to face with God. Japa must become habitual. Be regular in your Japa.

Sivananda

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Friends,

The glory of the name of God cannot be established through reasoning. It can certainly be experienced through faith, devotion and constant repetition. Have reverence and faith for the name. Do not argue.

Every name is filled with countless powers. Just as fire has the natural property of burning things, so also the name of God has the power of burning the sins and desires.

O Man! Take refuge in the name and cross this formidable ocean of birth and death. Name and Nami are inseparable. Glory to the Lord. Glory to His name. Hari OM. Sri Ram.

Sivananda

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INTRODUCTION

I

In this Kali Yuga (iron age) Japa alone is the easy way to the realisation of God. The famous author of a commentary on the Gita and of the Adwaita-Siddhi, Swami Madhusudana Saraswati, had direct Darshana of Lord Krishna through Japa of the Mantra of Lord Krishna. The reputed Swami Vidyaranya, the author of the Panchadashi, had direct Darshana of Mother Gayatri through Japa of Gayatri Mantra.

At the present moment many educated persons and college students have lost faith in the power of Mantra, owing to the morbid influence of the study of science. They have entirely given up Japa. It is highly deplorable indeed. When the blood is warm they become hot-headed, proud and atheistic. Their brains and minds need a thorough overhauling and drastic flushing.

Life is short. Time is fleeting. The world is full of miseries. Cut the knot of Avidya, and drink the Nirvanic Bliss. That day on which you do not perform any Japa is simply wasted. Those who simply eat, drink and sleep and do not practise any Japa are horizontal beings only.

A Mantra, in the Hindu religion, has a Rishi who gave it to the world; a metre which governs the inflection of the

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voice; and a Devata or a supernatural being, higher or lower, as its informing power. The Bija, seed, is a significant word, or series of words, which gives it a special power. Sometimes this word is a sound which harmonises with the key-note of the individual using it and varies with individuals; sometimes this word expresses the essence of the Mantra, and the result of the Mantra is the flower springing from this seed. The Shakti is the energy of the form of the Mantra, *i.e.*, the vibration-forms set up by its sounds. These carry the man to the Devata that is worshipped. The Kilaka, the pillar, is that which supports and makes strong the Mantra, or the pin which fastens the Mantra together; this is the ceasing of sorrow, by the freeing of oneself from imperfections.

Do not bother yourself about Matra, Para and Pasyanti, etc. Do Japa of your Ishta Mantra mentally with its meaning and right Bhava. You will realise the spiritual benefits. Why do you waste your time in counting the pebbles on the bank? Take a dip immediately in the Ganges and enjoy the bath. Become wise.

All Mantras have equal potency or power. It is incorrect to say that OM Namo Narayanaya is superior to OM Namah Sivaya or Radheshyam or Sri Ram, and so on. You can attain God-realisation by doing Japa of any Mantra. Valmiki attained God-consciousness by repeating even Mara-Mara. Some people think that OM or Soham is superior to OM Namo Narayanaya, or vice

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versa. This also is wrong. The state gained by doing Japa of OM or Soham can be attained by doing Japa of Sri Ram or Radheshyam also.

You should not doubt the teachings of the scriptures. Flickering faith will lead to downfall. A man of weak will, who has no faith in Japa, cannot expect to have progress in the spiritual path. If he says, "I am practising 'who am I' enquiry"—this is all wild imagination. Few are fit for "who am I" enquiry.

You must have the Bhava that Atma, Ishwara, Devata, Mantra are one. With this Bhava you will have to repeat your Guru Mantra or Ishta Mantra. Then alone you will have Mantra Siddhi of God-realisation quickly.

The Japa of a Mantra can bring to the practitioner realisation of his highest goal though he may not possess knowledge of the meaning of the Mantra. Such a mechanical Japa may take a little more time in realisation than when it is practised with a knowledge of the meaning. There is an indescribable power or Achintya Shakti in the Mantras. If you repeat the Mantra with concentration on its meaning, you will attain God-consciousness quickly.

Form a strong habit of repeating the Name of the Lord. Then only it will be easy for you to remember Him at the time of death.

To define God is to deny God. You can give the definition of a finite object. How can you define the

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limitless or the Infinite Being who is the source and ultimate cause for everything? If you define God you are limiting the limitless one, you are confining Him within the concepts of mind. God is beyond the reach of the gross mind, but He can be realised through Japa and meditation with a pure, subtle and one-pointed mind.

II

Manasika Pooja (mental worship) is more powerful than external Pooja with flowers, etc. Arjuna thought that Bhima was not doing any kind of worship. He was proud of his external worship of Lord Siva. He offered plenty of Bael leaves. But Bhima offered to the Lord mentally the Bael leaves of al the Bael trees of the whole world. He was doing Manasika Pooja of Lord Siva. The attendants of Lord Siva were not able to remove from the head of Lord Siva the Bael leaves offered by Bhima. Arjuna once saw a large band of people carrying baskets of Bael leaves. He thought within himself that the leaves must be those offered by him to Lord Siva and questioned them thus: "Brothers, from where do you carry these Bael leaves?" They replied: "O Arjuna, these leaves are offered to our Lord Siva by Bhima through Manasika Pooja." Arjuna was struck with wonder. He came to know that Manasika Pooja was more powerful than external worship and that Bhima was a better devotee than he.

Manasika Pooja can be done by advanced students. Beginners should certainly do worship with flowers, sandal

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paste, incense, etc. You will have more concentration when you do Manasika Pooja. Mentally enthrone the Lord in Simhasana set with diamonds, pearls, emeralds, etc. Offer Him a seat. Apply sandal paste to His forehead and body. Offer Arghya, Madhuparka and various sorts of flowers, clothes, etc. Burn incense. Wave lights. Burn camphor. Offer various kinds of fruits, sweetmeats and Maha-Naivedya. Offer to the Lord the fruits of the whole world. Do not be miserly even in Manasika Pooja. In Manasika Pooja one man offered only one stale plantain fruit and a handful of gram. A miserable miserly man! Even in Manasika Pooja he cannot be very generous and liberal! This world abounds with such deplorable misers! In the end mentally repeat:—"Kayena vacha manasendriyairva buddhyatmana vaa prakriti-swabhavat; karomi yadyat sakalam parasmai Narayanayeti Samarpayami—whatever action I do by the body, by the speech, by the mind, by the senses, by the intellect or by my own nature, I offer all of them to the supreme Lord Narayana." Also say in the end, "OM Tat Sat Brahmarpanamastu." This will purify your heart and remove the taint of expectation of reward.

III

Without love man's life is empty. Without love man lives in vain. Love is vital. It is all-pervading. Love is a great power. Love is the sap of life. Give. Love. Cultivate this love through service, Japa, Sat-sanga and meditation.

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God is always with you. He will protect and deliver you. Take refuge in Him. His blessings will overflow into your life and transform your mind and body. Develop your consciousness of spiritual things. Make a special effort daily to exercise control over your thoughts, words and actions. Feel His presence in your room. Pray and meditate daily.

Prayer elevates the mind. It fills the mind with purity. It is associated with praise of God. It keeps the mind in tune with God. Prayer can reach a realm where reason does not dare to enter. Prayer can move mountains. It can work miracles. It frees the devotee from the fear of death. It brings him nearer to God and makes him feel the divine consciousness and his essential, immortal and blissful nature.

Surrender everything unto Him. Place your ego at His feet and be at ease. He will take complete charge of you. Let him mould you in any way He likes. Let Him do exactly as He wills. He will remove all defects and weaknesses. He will play beautifully on this body-flute. Hear this marvellous music of His flute, the mysterious music of the Soul, and rejoice.

Make your offerings to the Lord with the same mental attitude as that of Bhilini Sabari. Call the Lord with the same Bhava of Draupadi or with the Bhava which Gajendra had when he called Lord Hari. You will surely meet your beloved. Develop this Bhava. You will have the Darshana of the Lord immediately.

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Feel His Presence everywhere. Strive ceaselessly to fix your mind on the Lord. Try to constantly behold your beloved in all these forms. Silently repeat His Names. Sometimes sing His Names. Silently do Kirtan. Melt the mind in Him. Rejoice in silence in Him.

If you get up at Brahmamuhurta, at 4 a.m., you will have a clear mind. There is a spiritual influence and mysterious silence in the early morning hours. All saints and Yogis practise meditation at this period and send their spiritual vibrations to the whole world. You will be highly benefited by their vibrations if you start your prayer, Japa and meditation at this period. You need not exert much. The meditative state of mind will come by itself.

Gaze at the picture of the Lord, your Ishta Devata, for a few minutes, and close your eyes. Then try to visualise the picture mentally. You will have a well-defined or clear-cut picture of the Lord. When it fades, open your eyes and gaze. Repeat the process 5 or 6 times. You will be able to visualise clearly your Ishta Devata or tutelary deity mentally, after some months' practice.

If you find it difficult to visualise the whole picture, try to visualise any part of the picture. Try to produce at least a hazy picture. By repeated practice the hazy picture will assume a well-defined, cear-cut form. If you find this to be difficult, fix the mind on the effulgent light in the heart and take this as the form of the Lord or your Ishta.

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The thoughts you create in your mind and the images you form in your daily life help you in making what you are or what you would become. If you constantly think of Lord Krishna, you will become identical with the Lord. You will abide in Him for ever. You will become one with the Deity you meditate upon.

In Bhava-Samadhi the mind of the devotee is highly elevated through pure emotion and devotion. He forgets the body and the world. His mind is wholly absorbed in the Lord.

Contentment, unruffled state of the mind, cheerfulness, patience, decrease in excretions, sweet voice, eagerness and steadiness in the practice of meditation, disgust for worldly prosperity and success and company, desire to remain alone in a quiet room or in seclusion, desire for association with Sadhus and Sanyasins, Ekagrata or one-pointedness of mind, are some of the signs that indicate that you are growing in purity, that you are progressing in the spiritual path.

When you enter the silence through deep meditation the world outside and all your troubles will drop away. You will enjoy supreme peace. In this silence is the Supreme Light of lights In this silence is undecaying bliss. In this silence is real strength and perennial joy.

Shut out the doors of the senses. Still the thoughts, emotions and feelings. Sit motionless and calm in the early morning hours. Ignore the visions and coloured lights. Have a receptive attitude. Go alone with God. Commune with Him. Enjoy the abiding peace in silence.

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In the Srimad Bhagavata the Lord Sri Krishna says to Uddhava, "I am not so easily attainable by Yoga, Sankhya or discrimination, Dharma, study of the Vedas, Tapas, renunciation, liberal gifts, charitable acts, rites such as Agnihotra, fasts, vows, secret Mantras, resort to pilgrimages, Yamas, Niyamas (moral rules), as by Satsanga (company of Sadhus or the wise) which puts an end to all attachments. It is only by association with the wise and the righteous, that many who were of Rajasic or Tamasic nature—such as Vritra, son of the sage Twashtri; Prahlada, the Daityas, the Asuras and the Rakshasas, Gandharvas, Apsaras, Nagas, Siddhas, Charanas, Guhyakas and Vidyadharas, many beasts and birds, and among mankind Vaisyas, Sudras, women and outcastes who are of the lowest birth, have attained Me. Vrishaparva, Bali, Bana, Maya, Vibhishana, Sugriva, Hanuman; Jambavan, the bear; Gajendra, the elephant; Jatayu, the vulture; Tuladhara, the merchant; Dharmavyadha, the fowler; Kubja, the hunchbacked perfume-seller; the Gopis in Vraja, the wives of the Brahmanas engaged in sacrifices in Brindavana, and others—all these did not study the Vedas, did not sit at the feet of great men of learning for the sake of knowledge. They did not observe any vows or fasts. They did not perform Tapas but they attained Me through association with saints and Sadhus. Through love alone, developed through the company of saints, the Gopis and even the cows, trees, beasts, serpents and others of dull-witted nature, became

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perfected and easily attained Me whom one does not attain by making great endeavours through Yoga or Sankhya, charity, vows, Tapas, sacrifices, teaching and study of the Vedas or renunciation.

Satsanga or association with the sages removes the darkness of the heart. It is a safe boat to cross the ocean of Samsara. Satsanga elevates the mind and fills it with Sattwa or purity. It eradicates vicious thoughts and impressions in the heart. It leads one to the right path and causes the Sun of Wisdom to shine upon one's mind.

You may do Japa of 'Om Namahsivaya' Mantra if you are a votary of Lord Siva, or 'Om Namo Narayanaya' if you are a devotee of Lord Vishnu. These are very powerful Mantras. None can explain the benefits of Japa, Sadhana and Satsanga. Japa is the rod in the hands of the blind Sadhakas to plod on the road to realisation. Japa is the philosopher's stone or divine elixir that makes one God-like. Through Japa alone one can realise God in this life.

This book will throw much light on the important subject of Mantra-Yoga and the method of attaining perfection through Japa. The First Chapter gives the definition of Japa. The Second Chapter deals with the glory and importance of the Name of God. Different kinds of Mantras are given in the Third Chapter. The Fourth Chapter contains many practical and useful instructions on Sadhana. The Fifth Chapter gives a short sketch of the lives of some of the saints who realised God through Japa.

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May God give you inner strength to control the Indriyas and the mind and to practise Japa-Yoga and worship uninterruptedly! May you have unshakable faith in the miraculous powers and marvellous benefits of Japa-Yoga! May you all realise the glory of Nama, the Name of God! May you all spread the glory of Nama throughout the length and breadth of the land! Victory to Hari and His Name! Glory to Hari and His Name! May the blessings of Lord Siva, Hari, Rama and Krishna be upon you all!

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JAPA YOGA

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JAPA YOGA

CHAPTER I

PHILOSOPHY OF JAPA

1. What is Japa ?

Japa is the repetition of any Mantra or Name of the Lord. In this Kali Yuga or iron age when the physique of the vast majority of persons is not good, rigid Hatha Yogic practices are very difficult. Japa is an easy way to God-realisation. Tukaram of Deo, a Maharashtra saint, Dhruva, Prahlada, Valmiki Rishi, Ramakrishna Paramahamsa, all had attained salvation by uttering the Name of God.

Japa is an important Anga of Yoga. In the Gita you will find *Yajnanam Japa Yajnosmi*—Among Yajnas, I am Japa Yajna." In Kali Yuga the practice of Japa alone can give eternal Peace, Bliss and Immortality. Japa ultimately results in Samadhi or communion with the Lord. Japa must become habitual and must be attended with Sattwic or Divine Bhava, Purity, Prema and Sraddha. There is no Yoga greater than Japa Yoga. It can give

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you all Ishta-Siddhis (whatever you want), Bhakti and Mukti.

Japa is repetition of the Mantra. Dhyana is meditation on the form of the Lord with His attributes This is the difference between Japa and Dhyana. There is meditation or Dhyana with Japa (Japa-sahita); there is meditation or Dhyana without Japa (Japa-rahita). In the beginning you should combine Dhyana with Japa. As you advance, the Japa drops by itself; meditation only remains. It is advanced stage. You can then practise concentration separately. You can do whatever you like best in this respect. OM is both Saguna and Nirguna, manifested and unmanifested Brahman. If you are a devotee of Rama you can repeat OM RAM for worship of the manifested Brahman.

Name (Nama) and the object (Rupa) signified by the Name are inseparable. Thought and word are inseparable. Whenever you think of the name of your son, his figure stands before your mental eye, and vice versa. Even so when you do Japa of Rama Rama or Krishna Krishna the picture of Rama or Krishna will come before your mind. Therefore Japa and Dhyana go together. They are inseparable.

While you are doing the Japa of any Mantra, think that you are really praying to your Ishta Devata, that your Ishta Devata is really listening to you, that He is looking at you with merciful or graceful eyes, and that He with open hands is giving you full Abhaya-Dana (asking you to be free from all fears whatsoever) with a view to give you your desired object (Moksha). Entertain this Bhava.

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Do the Japa with feeling. Know the meaning of the Mantra. Feel His presence in everything and everywhere. Draw closer and nearer to Him when you repeat the Japa. Think He is shining in the chambers of your heart. He is witnessing your repetition of the Mantra as He is the witness of your mind.

One must take to Japa or Nama-Smarana (remembering the Name of the Lord) very seriously and sincerely with full faith. The chanting of His Name is but serving Him. You must have the same flow of love and respect (devotion) in your heart at the time of thinking of or remembering His Name as that you naturally may have in your heart at the time when you relly see Him. You should have full faith and belief in the eternity of the Name.

2. Mantra Yoga

Mantra Yoga is an exact science. "*Mananat trayate iti Mantrah*—by the Manana (constant thinking or recollection) of which one is protected or is released from the round of births and deaths is Mantra." That is called Mantra by the meditation (Manana) on which the Jiva or the individual soul attains freedom from sin, enjoyment in heaven and final liberation, and by the aid of which it attains in full the fourfold fruit (Chaturvarga), i.e., Dharma, Artha, Kama and Moksha. A Mantra is so called because it is achieved by the mental process. The root "Man" in the word Mantra comes from the first syllable of that word, meaning "to think" and "Tra" from "Trai" meaning "to protect" or "free" from the bondage of Samsara or the

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phenomenal world. By the combination of "Man" and "Tra" comes Mantra which calls forth the four aims of being (Chaturvarga) *viz.*, Dharma, Artha, Kama and Moksha.

A Mantra is Divinity. It is divine power or Daivi Sakti manifesting in a sound body. The Mantra itself is Devata. The aspirant should try his level best to realise his unity with the Mantra of the Divinity, and to the extent he does so the Mantra-power or the Mantra-Sakti supplements his worship-power (Sadhana-Sakti). Jut as a flame is strengthened by winds, so also the aspirant's individual Sakti is strengthened by Mantra Sakti, and then the individual Sakti joins with the Mantra-Sakti to make it more powerful.

The Mantra is awakened from its sleep through the Sadhana-Sakti of the aspirant. The Mantra of the Devata is that letter or combination of letters which reveals the Deity to the consciousness of the aspirant who has evoked it by the Sadhana Sakti. The Mantra is a mass of radiant Tejas or energy. Mantra awakens supernatural powers.

A Mantra accelerates, generates creative force. Spiritual life needs harmony in all parts of our being. The whole being must be in perfect ease and in tune with the Divine. Then only the spiritual Truth can be realised. Mantra produces harmony. A Mantra has the power of releasing the cosmic and the supra-cosmic consciousness. It bestows on the Sadhaka illumination, freedom, supreme Peace, eternal Bliss and Immortality. A Mantra when

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constantly repeated awakens the consciousness (Chit or Chaitanya). Consciousness or Chaitanya is latent in a Mantra.

Sound exists in four fundamental states, *viz.*, (1) Vaikhari or dense, audible sound, sound in its maximum differentiation; (2) Madhyama or an inner, subtle, more ethereal state at which it is inaudible to physical ear; (3)Pashyanti, a still higher,inner, more ethereal state; (4)Para which represents Ishwara-Sakti and is the potential(Karana) state of the sound which is Avyakta or undifferentiated. The Para sound is not, like the Vaikhari, different in different languages. It is the unchanging primal substratum of them all, the source of the universe.

The Japa of a Mantra can bring the practitioner realisation of his highest goal even though he has no knowledge of the meaning of the Mantra. Only it will take a little more time. There is an indescribable power or Achintya Sakti in the Name of God or Mantra. If you repeat the Mantra with concentration on its meaning you will attain God-consciousness quickly.

The repetition of the Mantra removes the dirt of the mind such as lust, anger, greed, etc. Just as the mirror acquires the power of reflection when the dirt covering it is removed, even so the mind from which the impurities have been removed acquires the capacity to reflect the higher spiritual Truth. Just as soap cleanses the cloth of its impurities, so also the Mantra is a spiritual soap cleansing the mind. Just as fire cleanses gold of its impurities, so also Mantra cleanses the mind of its impurities. Even a little recitation of a Mantra with Sraddha, Bhava and concentra-

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tion on its meaning with one-pointed mind destroys all impurities of the mind. You should utter the Name of God or any Mantra regularly every day. The recital of a Mantra destroys your sins and brings ever-lasting peace, infinite bliss, prosperity and Immortality. There is not the least doubt about this.

3. Sound And Image

Sounds are vibrations. They give rise to definite forms. Each sound produces a form in the invisible world and combinations of sound create complicated shapes. The text-books of science describe certain experiments which show that notes produced by certain instruments trace out on a bed of sand definite geometrical figures. It is thus demonstrated that rhythmical vibrations give rise to regular geometrical figures. The Hindu books on music tell us that the various musical tunes, 'Ragas' and 'Raginis', have each a particular shape, which these books graphically describe. For instance, the Megha-Raga is said to be a majestic figure seated on an elephant. The Vasanta-Raga is described as a beautiful youth decked with flowers. All this means that a particular *Raga* or *Ragini*, when accurately sung, produces serial etheric vibrations which create the particular shape, said to be the characteristic of it. This view has recently received corroborations from the experiments carried on by Mrs. Watts Hughes, the gifted author of "Voice Figures." She delivered an illustrated lecture before a select audience in Lord Leighton's studio to demonstrate the beautiful scientific discoveries on which she has alighted, as the result of

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many years' patient labour. Mrs. Hughes sings into a simple instrument called an "Eidophone" which consists of a tube, a receiver and a flexible membrane, and she finds that each note assumes a definite and constant shape, as revealed through a sensitive and mobile medium. At the outset of her lecture, she placed tiny seeds upon the flexible membrane and the air vibrations set up by the notes she sounded danced them into definite geometric patterns. Afterwards she used dusts of various kinds, copodium dust being found particularly suitable. A reporter, describing the shape of the notes, speaks of them as remarkable revelations of geometry, perspective and shading; "Stars, spirals, snakes, and imaginations rioting in a wealth of captivating methodical design." Such were what were first shown. Once when Mrs. Hughes was singing a note, a daisy appeared and disappeared and "I tried," she said, "to sing it back for weeks before; at last I succeeded." Now she knows the precise inflections of the particular note that is a daisy, and it is made constant and definite by a strange method of coaxing an alteration of crescendo and diminendo. After the audience had gazed enraptured a series of daisies, some with succeeding rows of petals, delicately viewed, they were shown other notes and these were daisies of great beauty. "How wonderfull! How lovely!" were the audible exclamations that arose from the late Lord Leighton's studio, an exquisite form succeeded exquisite forms on the screen! The flowers were followed by sea-monsters, serpentine forms of swelling rotundity, full of light and shade and details, feeding in miles of perspective. After these notes came

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there from others trees, trees with fruits falling, trees with a fore-ground of rocks, trees with sea behind. "Why," exclaimed the people in the audience, "they are just like Japanese landscapes."

While in France, Madam Finlang's singing of a hymn to Virgin Mary "O Eve Marium" brought out the form of Mary with child Jesus on her lap and again the singing of a hymn to 'Bhairava' by a Bengali student of Benares studying in France, gave rise to the formation of the figure of Bhairava with his vehicle, the dog

Thus repeated singing of the Name of the Lord builds up gradually the form of the Devata or the special manifestation of the Deity whom you seek to worship, and this acts as a focus to concentrate the benign influence of the Divine Being, which, radiating from the centre, penetrates the worshipper.

When one enters the state of meditation, the flow of the inner Vritti is greatly intensified. The deeper one goes into meditation the more marked is the effect. The concentration of the mind upwards sends a rush of this force through the top of the head and the response comes in a fine rain of soft magnetism. The feeling arising from the downward power sends a wonderful glow through the body, and one feels as if he is bathed in a soft kind of electricity.

The above experiments demonstrate the following facts:—

1. Sounds produce shapes.

2. Particular notes give rise to particular forms.

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3. If you want to generate a particular form, you must produce a definite note in a particular pitch.

The repetition of the Panchakshara Mantra, "OM Namah Sivaya" produces the form of Lord Siva. The repetition of "OM Namo Narayanaya," the Ashtakshara Mantra of Vishnu, produces the form of Vishnu. In a Mantra, the vibrations to be produced by the notes are all important. Much emphasis is laid on the pitch (Swara) as well as form (Varna) of a Mantra. Varna literally means colour. In the invisible world all sounds are accompanied by colours, so that they give rise to many-hued shapes. In the same way colours are accompanied by sounds. A particular note has to be used to produce a particular form. Different notes in different pitches give rise to different shapes. In the science of Mantras, we use different Mantras for the purpose of invoking different gods. If you worship Lord Siva you use "Om Namah Sivaya," but in worshipping Vishnu or Sakti you will have to change the Mantra. What happens when a Mantra is recited ? The repeated recitation of the Mantra produces in the mind the form of the Devata or the Deity connected with the Mantra which is your Ishta, and this form becomes the centre of your consciousness when you directly realise it. It is, therefore, said that the Mantra of the Deva is the Deva himself. This may explain the much misunderstood dictum of the Mimamsa philosophers that the gods do not exist apart from the Mantras (Mantratmako Devah). This really means that when a particular

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Mantra appropriated to a particular god is properly recited. the vibrations so set up create in the higher planes a special form which that god ensouls for the time being.

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CHAPTER II

GLORY OF NAME

1. Nama Mahima

What a lot of joy the repetition of His Name brings! What a lot of power it infuses into man! How it changes the human nature marvellously! How it exalts a man to the status of Divinity! How it destroys old sins, Vasanas, Sankalpas, whims, fancies, depressing moods, sex-impulses, and various Samskaras!

How sweet is God's Name! What a tremendous power it possesses! How it transforms quickly the Asuric, diabolical nature into Sattwic, Divine nature! How it brings you face to face with the Lord and makes you realise your oneness with Him (Para Bhakti—Supreme Love)!

The Name of God, chanted correctly or incorrectly, knowingly or unknowingly, carefully or carelessly, is sure to give the desired result. The Glory of the Name of God cannot be established through reasoning and intellect. It can certainly be experienced or realised only through devotion, faith and constant repetition of the Name. Every Name is filled with countless potencies or Saktis.

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The power of the Name is ineffable. Its Glory is indescribable. The efficacy and inherent Sakti of the Name of God is unfathomable.

Just as fire has the natural property of burning inflammable things, so also the Name of God has the power of burning sins, Samskaras and Vasanas and bestowing Eternal Bliss and everlasting peace on those who repeat it. Just as burning quality is natural to and inherent in fire, so also the power of destroying sins with their very root and branch, and bringing the aspirant into blissful union with the Lord through Bhava-Samadhi is natural to and inherent in the Name of God.

O Man! Take refuge in the Name. Nami and Nama are inseparable. Sing the Lord's Name incessantly. Remember the Name of the Lord with every in coming and out-going breath. In this iron age Namasmarana or Japa is the easiest, quickest, safest and surest way to reach God and attain Immortality and perennial Joy. Glory to the Lord! Glory to His Name!

It was the utterance of the Name of God alone that caused the salvation of a great sinner of the type of Ajamila. Ajamila was a righteous Brahmin in the beginning. He fell in love with a low-caste girl and committed many atrocious crimes. It was at the time of death that he uttered the name of his son "Narayana", and there came the Parshadas of Narayana Himself to his rescue, and he (Ajamila) was released from this world for ever. Mark here the extraordinary power of the Name.

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You may be aware how the Ganika (prostitute) Pingala was mysteriously transformed into a saintly lady by the power of the Name (repeating the Name of Sri Rama) through her Guru the parrot which she obtained as a lovely present from a thief, and how she easily obtained salvation. The parrot was trained to utter the Name "Sri Rama, Sri Rama." Pingala knew nothing of Rama-Nama. She heard the sound Rama—Rama through the mouth of the parrot. It was very melodious and charming. Pingala was very much attracted. She fixed her mind on Rama-Nama, uttered by the parrot, and mysteriously entered into Bhava Samadhi (union with Rama). Such is the power of the Name of the Lord. It is a pity that the present day people who have studied science and who brag of their worthless secular learning have no faith in Nama Smarana. It is highly deplorable.

Just hear the glory of Rama Nama. You must learn to take the Name of Rama with full devotion and faith. When you study the Ramayana of Tulsidas you will learn how great the Divine Power of that blessed Name is.

Gandhiji writes: "You might ask me why I tell you to use the word Rama and not one of the many other Names of the Creator. True ; His Names are as many as and more than the leaves on a tree, and I might, for instance, ask you to use the word God. But what meaning, what associations, would it have for you here ? In order to enable you to feel anything when repeating the word God, I should have to teach you some English.

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I should have to explain to you foreign people's thoughts and associations.

"But in telling you to repeat the Name of Rama, I am giving you a Name worshipped since countless generations by the people of this land,—a Name familiar to the very animals and birds, the very trees and stones of Hindusthan, through many thousand years. You will learn from Ramayana how a stone by the road-side sprang to life at the touch of Rama's foot as he passed by. You must learn to repeat the blessed Name of Rama with sweetness and such devotion that the birds will pause in their singing to listen to you, that the very trees will bend their leaves towards you, stirred by the divine melody of that Name."

Kamal got a severe scolding from his father Kabir for prescribing to a rich merchant Rama Nama to be repeated twice for curing leprosy. Kamal asked the merchant to repeat Ram Nam twice and yet he was not cured of the disease. Kamal reported to his father this incidence. Kabir was very much annoyed and told Kamal: "You have brought disgrace on me by asking the merchant to repeat Ram Nam twice. Repetition of Ram Nam once is quite sufficient. Now beat the merchant severely with a stick on his head. Ask him to stand in the Ganges and repeat Ram Nam once from the bottom of his heart." Kamal followed the instructions of his father. He gave a good thrashing on the head of the merchant. The merchant repeated Ram Nam once only

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with Bhava, from the bottom of his heart. He was completely cured of leprosy.

Kabir sent Kamal to Tulsidas. In the presence of Kamal Tulsidas wrote Ram Nam on a Tulsi leaf and sprinkled the juice over 500 lepers. All were cured. Kamal was quite astonished. Then Kabir sent Kamal to blind Surdas. Surdas asked Kamal to bring the corpse that was floating in the river. The corpse was brought. Sur Das repeated 'Ram' only once (not the full name Rama) in one ear of the corpse, and it was brought back to life. Kamal's heart was filled with awe and wonder. Such is the power of God's Name. My dear friends! My educated college youths! My dear Barristers, Professors, Doctors and Judges! Don't be puffed up with your false secular learning. Repeat the Name of the Lord with Bhava and Prema from the bottom of your heart and realise the Supreme Bliss, Knowledge, Peace and Immortality right now in this very birth; nay, this very second.

Kabir says: "If any one utters 'Ram' 'Ram' even in dream, I would like to make for his daily use a pair of shoes out of my skin." Who can describe the glory of God's sacred Name? Who can really comprehend the greatness and splendour of the holy Names of God? Even Parvati, the consort of Lord Siva, failed to describe in adequate terms the grandeur and true significance of God's Name. When one sings His Name or hears it sung, he is unconsciously raised to sublime spiritual heights. He loses his

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body-consciousness. He is immersed in joy. He drinks the divine nectar of Immortality. He gets Divine intoxication. Repetition of God's Name enables the devotee to feel the Divine Presence, the Divine glory, the Divine consciousness within himself and also everywhere. How sweet is Hari's Name! How powerful is the Name of the Lord! How much joy, peace and strength His Name brings to one who repeats it! Blessed indeed are those who repeat God's Name, for they will be free from the wheel of birth and death and will attain Immortality!

The Pandavas where never burnt to death, though the Lakshagriha in which they lived was burnt, because of their immense faith in the Name of Hari; the Gopalakas were not harmed by fire, when the wild fire broke out, because of their immense faith in the Lord's Name; Hanuman was never burnt, though his tail was set fire to by the Rakshasas, on account of his immense faith in Rama's Name; Prahlada was not burnt by fire because he had taken refuge in the Name of Hari; Sita was not harmed through fire though she had to undergo the fire-trial for testing her chastity, because she had Rama's Name as her sole refuge; the palace of Vibhishana was not burnt when the whole of Lanka was burnt to ashes, because of his immense faith in the Name of Sri Rama. Such is the glory of the Lord's Name.

2. Benefits of Japa

I

Japa checks the force of the thought-current moving towards objects. It forces the mind to move towards God

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towards the attainment of eternal bliss. It eventually helps to have Darshana of God. The Mantra Chaitanya is hidden in every Mantra. Whenever the Sadhaka or spiritual aspirant shows lack of vigour in his Sadhana the Mantra Sakti of the Mantra reinforces the Sadhana Sakti of the Sadhaka. Constant and prolonged repetition for some months cuts new grooves in the mind and the brain.

During Japa all the Divine qualities steadily flow into your mind from the Lord just as oil flows from one vessel to anther vessel. Japa transforms the nature of the mind. It fills the mind with Sattwa.

Japa changes the mental substance from passion to purity, from Rajas to Sattwa. It calms and strengthens the mind. It makes the mind introspective. It checks the out-going tendencies of the mind. It eradicates all kinds of evil thoughts and inclinations. It induces determination and austerity. Eventually it leads to the direct Darshana of God, the Ishta Devata, or tutelary Deity, or to God-Realisation.

The mind is purified by constant Japa and worship. It is filled with good and pure thoughts. Repetition of Mantra and worship strengthen the good Samskaras. "As a man thinks, so he becomes." This is the psychological law. The mind of a man who trains himself in thinking good holy thoughts, develops a tendency to think of good thoughts. His character is moulded and transformed by continued good thoughts. When the mind thinks of the image of the Lord during Japa and worship, the mental substance actually assumes the form of the image.

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The impression of the object is left in the mind. This is called Samskara. When the act is repeated very often, the Samskaras gain strength by repetition, and a tendency or habit is formed in the mind. He who entertains thoughts of Divinity becomes transformed actually into the Divinity itself by constant thinking and meditation. His Bhava or disposition is purified and divinised. The meditator and the meditated, the worshipper and the worshipped, the thinker and the thought, become one and the same. This is Samadhi. This is the fruit of worship or Upasana or doing Japa.

Silent repetition of God's Name, HARI OM, or SRI RAM, is a tremendous tonic and potent specific for all diseases. It should never be stopped even for a day under any circumstances. It is like food. It is a spiritual food for the hungry soul. Lord Jesus says: "You can hardly live on bread alone; but you can live on the Name of God alone". You can drink and live on the nectar that flows during Japa and meditation. Even simple mechanical repetition of a Mantra has got very great effect. It purifies the mind. It serves as a gate-keeper. It gives intimations to you whenever some worldly thoughts enter the mind. At once you can drive those thoughts and do Smarana of the Mantra. Even during mechanical repetition, a portion of the mind is there at work with it.

If you utter the word "excreta" or "urine" when your friend is taking his meals, he may at once vomit his food. If you think of "Gharam Pakoda," "hot Pakoda", your

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tongue will get salivation. There is a Sakti in every word. When such is the case with ordinary words, how much more power or Sakti should there be in the Name of God—HARI, RAMA, SIVA or KRISHNA ? Repetition or thinking of His Name produces a tremendous influence on the mind. It transforms the mental substance, "Chitta", overhauls the vicious old Samskaras in the mind, transmutes the Asuric or diabolical nature and brings the devotee face to face with God. There is no doubt about this. Oh sceptics and scientific atheists ! Wake up ! Open your eyes. Chant His Name always. Sing. Do Kirtan.

It is only "Nama Smarana" that is free from difficulties and troubles. It is easy, comfort-giving and simple. It is therefore said to be the "head", the "King" of all Sadhanas (means to God-Realisation).

When you repeat His Name you must evince from the bottom of your heart Ananya-Bhakti (unflinching devotion to God without love for any other subject). You must drive off all other worldly thoughts from your mind. Fill the mind with thoughts of God and God alone. You must struggle. You must exert hard. Remain absorbed in Him. You must have Avyabhicharini Bhakti.

To love Lord Krishna for 3 months, Rama for another 3 months, Sakti for 6 months, Hanuman for some time, Lord Siva for some time, is not good. This is Vyabhicharini Bhakti. If you love Krishna, love Him alone till the end. Just as you see wood alone at the back of chair, table, bench, stick, almirah, cup-board, etc.,

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see the Antaratma, Avyakta (hidden) Krishna alone in a flower, tree, fruits, tumbler, and all objects. This is Ananya-Bhakti. This is Para-Bhakti.

Just as you remember all the qualities of your son when you think of his name, e.g., Viswanathan, you should remember the qualities of God as Omnipotence, Omniscience, etc., when you think of His Name.

When you repeat the Mantra, have Sattwic Bhava or Shuddha Bhava (right mental attitude, Sattwic feeling). The Bhava comes slowly when the purification-process goes on. Even mere mechanical repetition has very great effect. The vibration in the mind set up by the repetition purifies the Chitta (mind-stuff), brings Chitta Shuddhi.

A beginner should have a Japa-Mala or rosary. Later on he can take recourse to Manasika Japa (mental repetition). If a man repeats the Mantra for 6 hours daily, his heart will be purified quickly. He can feel the purity. You must have great faith in your Guru Mantra. You must keep it a secret, also.

The shorter the Mantra you use the greater will be your power of concentration. Of all Mantras Rama-Nama is the best. It is easy to repeat also.

II

Japa purifies the heart.
Japa steadies the mind.
Japa destroys the Shadripus.
Japa destroys birth and death.
Japa burns sins.
Japa scorches Samskaras.
Japa annihilates attachment.

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Japa induces Vairagya.
Japa roots out all desires.
Japa makes one fearlass.
Japa removes delusion.
Japa gives supreme Peace.
Japa develops Prema.
Japa unites the devotee with the Lord.
Japa gives health, wealth, strength and long life
Japa brings God-consciousness.
Japa bestows eternal Bliss.
Japa awakens the Kundalini.

III

Japa gives a nice refreshing, exhilarating, spiritual bath.
It wonderfully washes the subtle body or Linga Sharira or astral body.
Japa is a marvellous divine soap for the mind.
It cleanses it of its var ous kinds of impurities.
If you are not able to form the image of your Ishta Devata,
If you are not able to fix the mind on your tutelary Deity.
You may try to hear the sound of the Mantra repeated by you,
Or to think of the letters of the Mantra in order.
This will stop mind-wandering.

IV

At any moment death will snatch you away.
For eating and drinking this life is not meant.
Very difficult it is to get a human birth;
O friend, wake up, do Japa of Hari OM or Sri Ram.
There is no better healer in this iron age
Than the Japa of the Mantra of God.
Japa keeps Lord Yama away.
Japa destroys the five afflictions and three Taapas.
Just as fire burns cotton,
So does Japa burn all Karmas,

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Just as the Ganges purifies a dirty cloth,
So does Japa purify the dirty mind.
The eager aspirant thirsting for God's Darshana
Punctually gets up at Brahmamuhurta,
With crossed legs in Padma-Asana he sits,
With Bhava and Prema the beads he rolls,
Silent Japa does he sometimes,
Whispers or hums he at other times,
Though, near, his neighbour can't hear.
Sometimes loud Japa does he when the mind wanders.
Anushthana he performs on the banks of the Ganges,
Lives on milk and fruits or fasts sometimes,
Finishes Purascharana of Japa of lakhs,
Gets peace of mind and divine experiences.
Havana he does when Purascharana is over,
The Brahmins, the Sadhus, the poor he feeds.
Thus pleases he the Lord and gets His Grace,
And attains Bliss, Perfection and Immortality!
The fire of Japa imparts divine splendour to his face.
The Japa-Yogi now shines more resplendent than the Sun,
Through Japa alone all Siddhis and Riddhis he attains,
Even Adi-Sesha cannot now describe his splendour and glory.

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CHAPTER III

MANTRAS

1. Pranava

OM (AUM) is everything. OM is the Name or symbol of God, Ishwara or Brahman. OM is your real Name. OM covers the whole threefold experience of man. OM stands for all the phenomenal worlds. From OM this sense-universe has been projected. The world exists in OM and dissolves in OM. 'A' represents the physical plane. 'U' represents the mental and astral plane, the world of intelligent spirits, all heavens. 'M' represents the whole deep sleep state, and all that is unknown even in your wakeful state, all that is beyond the reach of the intellect. OM represents all, OM is the basis of your life, thought and intelligence. OM is everything. All words which denote objects are centred in OM. Hence the whole world has come from OM, rests in OM, and dissolves in OM. As soon as you sit for meditation, chant OM loudly 3 or 6 or 12 times. This will drive away all worldly thoughts from the mind and remove Vikshepa (tossing of mind). Then take to mental repetition of OM.

The Japa of OM (Pranava Japa) has a tremendous influence on the mind. The pronunciation of the sacred

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syllable OM, is one which has engaged the attention of all Europeans devoted to Eastern studies. The vibrations set up by this word are so powerful that, if one persists in taking recourse to them, they would bring the largest building to the ground. This seems difficult to believe in until one has tried the practice; but once having tried it one can easily understand how the above statement may be true and perfectly correct. I have tested the power of the vibrations and can quite believe that the effect would be as stated. Pronounced as spelt, it will have a certain effect upon the student; but pronounced in its correct method, it arouses and transforms every atom in his physical body, setting up new vibrations and conditions, and awakening the sleeping power of the body.

2. Hari Nama

Every Mantra has the following six parts: It has got a Rishi who had Self-realisation for the first time through this Mantra and who gave this Mantra to others. He is the seer for this Mantra. Sage Viswamitra is the Rishi for Gayatri. It has a metre also. There is a particular Devata or presiding Deity of the Mantra. It has got a Bija or seed. This gives a special power to the Mantra. This is the essence of the Mantra. Every Mantra has got a Sakti. Lastly it has a Kilaka (pillar or pin). This plugs the Mantra Chaitanya that is hidden in the Mantra. As soon as the plug is removed by constant and prolonged repetition of the Name, the Chaitanya that is

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hidden is revealed. The devotee gets Darshana of the Ishta Devata.

"*Mananat trayate iti mantrah*"—By the Manana (constant thinking or recollection)of which one is protec ted or is released is Mantra. It is Mantra that leads to the realisation of one's own Ishta Devata. And so, practically speaking, the Ishta Devata and the Mantra are one and the same thing.

The mere remembrance of Hari's Name destroys all the accumulated sins of various births.

"Harer Nama Harer Nama Harer Namaiva Kevalam; Kalau Nastyeva Nastyeva Nastyeva Gatiranyatha."

In this Kali Yuga, there exists only the Name of Hari, Hari, Hari. In this Kali Yuga there is no other means, no other way and no other method for attaining salvation. Even the sins of the greatest of the sinners are brought to nothing by the utterance of Hari's Name (Name of God). Not only this, but by doing so, we get eternal safety, Self-realisation and eternal happiness. This is the importance of Hari Nama.

"*Rama na Sakahin Nama Gun Gai.* Even Rama, God Himself, cannot describe the greatness of Nama." Then what to speak of us ? It is all the more needed at this present age of ours. Because in this Kali Yuga (iron age) : " *Kali Yuga Kevala Nama Adhara*"—The only support in this iron age or Kali Yuga is nothing but the Name of God. There is no other means, simpler and easier, than this, to obtain eternal happiness and peace.

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"Rama Nama manidipa dharu Jiha dehari dwar,
Tulsi Bhitar baher hun jo chahasi ujiyar."

Put this jewel, light of Rama Nama (the Name of Rama), at the gate of your door, tongue, if you want to illuminate yourself, both inside and outside ("in" and "out" of your own self).

"Ulta Nama Japat Jaga Jana
Valmiki bhaye Brahma Samana."

All the world knows that by uttering the Name even in its opposite form, by saying Mara-Mara instead of Rama-Rama, the great Saint Valmiki became Brahman Himself.

When such is the effect of Ulta-Nama, then who can speak of the glory of the right and the proper Nama (Name) ?

"Gafil tu hai Ghadyal yah deta hai manadi
Gardoonen ghadi umar ki aur ghatadi."

Oh careless one ! The bell is reminding you again and again. The time has but brought near the limit of your life time. And therefore :

"Rama namki loot hai, loot sake to loot,
Anta Kal pachtayega jab prana jayenge choot."

You must take for yourself in abundance the Name of Sri Rama. Otherwise at the last moment of your life, when death approaches you, and when Prana (life) will cease to remain in this body of yours, you will but grieve and lament for it.

"Rama Nama Aradhbo Tulsi britha na jay,
Larikai ko pairi bo Age hota sahay ;

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Tulsi apne Ram ko rij bhajo ya khij,
Ulta sidha jamihain khet pare te bij.

The well-known poet Goswami Tulsidasji says :

"The worshipping of the Name of Rama never goes in vain, just as the practice of swimming in one's boyhood is of great help at some future time." He says that whether you remember Rama in your pleasant mood, or unpleasant mood, it is sure to give its good effect, just as the seeds in the fields thrown either rightly or wrongly give good results.

Those who do not believe in this may do this for the sake of examination or test and then do as they like or think proper. It is not at all wise to while away the time in arguments or vain discussions merely. Life is short. Time is fleeting. The body is continually decaying. There is nothing but gain and gain only, in doing Japa or Nama-Smarana.

3. Kali-Santarana-Upanishad

At the end of Dwapara Yuga Narada Rishi approached Brahma, the creator, and asked : Oh Lord, how shall I be able to cross Kali, wandering in this world ? Brahma replied : Hearken that which the Srutis keep as secret and hidden, by which one may cross the Samsara in Kali Yuga. One can shake off the evil effects of Kali through the mere uttering of the Name of Lord Narayana. Again Narada asked Brahma: May I know the Name, My Lord ? Brahma replied :

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Hare Rama Hare Rama Rama Rama Hare Hare,
Hare Krishna Hare Krishna Krishna Krishna Hare Hare.

These 16 Names destroy, doubtless, the evil effects of Kali. They remove the Avarana or veil of ignorance of the Jiva surrounded by 16 Kalas (rays). Then, like the sun which shines in full effulgence after the clouds are dispersed, Para-Brahman alone shines in full splendour.

Narada asked : Oh Lord! may I know the rules to be observed in the repetition of the Mantras ? Brahma replied : There are no rules. Whoever in a pure or in an impure state utters these always, attains Salokya (the same world of), Sameepya (proximity with), Saroopya (the same form of) or Sayujya (absorption into) Brahman.

Whoever utters 3½ crores (35 millions) of times this Mantra composed of 16 Names gets rid even of the sin of murder of a Brahmin. He becomes purified from the sin of thefts of gold. He becomes purified from the sin of cohabitation with a woman of a low caste. He is purified of the sins of wrong done to Pitris, Devas and men. Having given up all Dharmas, he becomes freed at once from all sins. He is at once released from all bondages and gets Mukti. This is the Kali-Santarana-Upanishad of the Krishna Yajur Veda. In Bengal this Mantra is repeated by a large number of people. It is the favourite Mantra of the Vaishnavites of Bengal.

4. Japa Vidhana

Japa is the repetition of any Mantra or Name of the Lord with Bhava and feeling.

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Japa removes the impurities of the mind, destroys sins and brings the devotee face to face with the Lord.

Every Name is filled with countless powers; just as fire has the natural property of burning things, so also the Name of God has the power of burning sins and desires.

Sweeter than all sweet things, more auspicious than all good things, purer than all pure things, is the Name of the Lord.

The Name of the Lord is a boat to cross this Samsara. It is a weapon to destroy the mind.

The repetition of the Mantra again and again generates a great spiritual force and momentum and intensifies the spiritual Samskaras or impressions.

Repetition of Mantra raises vibrations. Vibrations give rise to definite forms. Repetition of Om Namah Sivaya gives rise to the form of Lord Siva in the mind; repetition of Om Namo Narayanaya gives rise to the form of Lord Hari.

The glory of the Name of God cannot be established through reasoning and intellect. It can certainly be experienced or realised, only through devotion, faith and constant repetition.

Japa is of three kinds, viz., Manasika Japa or mental Japa, Upamshu Japa or Japa with humming, and Vikhari Japa or loud audible Japa.

Mental repetition or Japa or Manasika Japa is more powerful than loud Japa.

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Get up at 4 a.m. and do the Japa for two hours. Brahmamuhurta is most favourable for Japa and meditation.

If you cannot take a bath, wash your hands, feet, face and body, and sit for Japa.

Face the North or the East when sitting. This enhances the efficacy of the Japa.

Sit on a Kusha-grass seat or dear-skin, or rug. Spread a sheet of cloth over it. This conserves body-electricity.

Do some prayer before starting the Japa.

Have a steady pose. Have Asana-Jaya or conquest over Asana. You must be able to sit on Padma, Siddha or Sukha Asana for three hours at a stretch.

When you repeat the Mantra, have the feeling or mental attitude that the Lord is seated in your heart, that Sattva or purity is flowing from the Lord to your mind, that the Mantra purifies your heart, destroys desires and cravings and evil thoughts.

Do not do the Japa in a hurried manner, as a contractor tries to finish his work in a hurried way. Do it slowly with Bhava, one-pointedness of mind and single-minded devotion.

Pronounce the Mantra distinctly and without mistakes. Do not repeat it too fast or too slow.

Use not the index finger while rolling the beads. Use the thumb, the middle and the ring fingers. When counting of one Mala is over, revert it and come back

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again. Cross not the Meru. Cover your hand with a towel.

Be vigilant. Keep an alert attention during Japa. Stand up and do the Japa when sleep tries to overpower you.

Resolve to finish a certain minimum number of Malas before leaving the seat.

Mala or rosary is a whip to goad the mind towards God.

Sometimes do the Japa without a Mala. Go by the watch.

Practise meditation also along with Japa. This is Japa-Sahita-Dhyana. Gradually Japa will drop and meditation alone will continue. This is Japa-Rahita-Dhyana.

Have four sittings for Japa daily — early morning, noon, evening and night.

A devotee of Lord Vishnu should repeat "Om Namo Narayanaya"; a devotee of Lord Siva "Om Namah Sivaya"; a devotee of Lord Krishna "Om Namo Bhagavate Vasudevaya"; a devotee of Lord Rama "Om Sri Ramaya Namah" or "Om Sri Rama Jaya Rama Jaya Jaya Rama"; a devotee of Devi, Gayatri Mantra or Durga Mantra.

It is better to stick to one Mantra alone. See the Lord Sri Krishna in Rama, Siva, Durga, Gayatri, and everyone.

Regularity in Japa Sadhana is most essential. Sit in the same place and at the same time.

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Purascharana is repetition of the Mantra Akshara-Laksha, one lakh times for each letter.

Japa must become habitual. Even in dream you must be doing Japa.

Japa Yoga is the easiest, quickest, safest, surest, and cheapest way for attaining God-realisation. Glory to the Lord ! Glory, glory to His Name !

O man ! Take refuge in the Name. Nama and Nami are inseparable.

5. Mantras for Japa

१. ॐ श्रीमहागणपतये नमः
२. ॐ नमः शिवाय
३. ॐ नमो नारायणाय
४. हरिःॐ
५. हरिःॐ तत् सत्
६. हरे राम हरे राम राम राम हरे हरे
हरे कृष्ण हरे कृष्ण कृष्ण कृष्ण हरे हरे
७. ॐ नमो भगवते वासुदेवाय
८. ॐ श्रीकृष्णाय गोविंदाय गोपीजनवल्लभाय नमः
९. ॐ श्रीकृष्णाय नमः
१०. ॐ श्रीराम जय राम जय जय राम
११. ॐ श्रीरामाय नमः
१२. ॐ श्रीसीतारामचन्द्राभ्याम् नमः

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१३. श्रीराम राम रामेति रमे रामे मनोरमे
सहस्रनाम तत्तुल्यं श्रीरामनाम वरानने ॥
१४. आपदामपहर्त्तारं दातारं सर्वसम्पदाम्
लोकाभिरामं श्रीरामं भूयो भूयो नमाम्यहम् ॥
१५. आर्तानामार्तिहन्तारं भीतानां भीतिनाशनम्
द्विषतां कालदण्डं तं श्रीरामचन्द्रं नमाम्यहम् ॥
१६. रामाय रामभद्राय रामचन्द्राय वेधसे
रघुनाथाय नाथाय सीतायाः पतये नमः ॥
१७. सीताराम ॥ राधेश्याम ॥ राधेकृष्ण ॥
१८. ॐ श्रीरामः शरणं मम
१९. ॐ श्रीकृष्णः शरणं मम
२०. ॐ श्रीसीतारामः शरणं मम
२१. ॐ श्रीरामचन्द्रचरणौ शरणं प्रपद्ये
२२. ॐ श्रीमन्-नारायणचरणौ शरणं प्रपद्ये
२३. सकृदेव प्रपन्नाय तवास्मीति च याचते ।
अभयं सर्वभूतेभ्यो ददाम्येतद् व्रतं मम ॥
२४. ॐ श्रीहनुमते नमः
२५. ॐ श्रीसरस्वत्यै नमः
२६. ॐ श्रीकालिकायै नमः
२७. ॐ श्रीदुर्गायै नमः
२८. ॐ श्रीमहालक्ष्म्यै नमः
२९. ॐ श्रीशरवणभवाय नमः
३०. ॐ त्र्यम्बकं यजामहे सुगन्धिं पुष्टिवर्धनम् । उर्वारुकमिव बन्धनान्मृत्योर्मुक्षीय मामृतात् ॥
३१. ॐ सोऽहम्
३२. ॐ अहं ब्रह्मास्मि

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३३. ॐ तत्त्वमसि

३४. ॐ श्रीत्रिपुरसुन्दर्यै नमः

३५. ॐ श्रीबालापरमेश्वर्यै नमः

अथ अष्टाक्षरमन्त्रः

ॐ नमो नारायणाय ॥

अस्य श्रीमन्नारायणाष्टाक्षरमहामन्त्रस्य साध्यो नारायण ऋषिः। दैवी गायत्री छन्दः। श्रीमान् नारायणो देवता ॥ जपे विनियोगः ॥

ॐ क्रुद्धोल्काय स्वाहा अङ्गुष्ठाभ्यां नमः

ॐ महोल्काय स्वाहा तर्जनीभ्यां नमः

ॐ वीरोल्काय स्वाहा मध्यमाभ्यां नमः

ॐ द्युल्काय स्वाहा अनामिकाभ्यां नमः

ॐ ज्ञानोल्काय स्वाहा कनिष्ठिकाभ्यां नमः

ॐ सहस्रोल्काय स्वाहा करतलकरपृष्ठाभ्यां नमः

इति करन्यासः

ॐ क्रुद्धोल्काय स्वाहा हृदयाय नमः

ॐ महोल्काय स्वाहा शिरसे स्वाहा

ॐ वीरोल्काय स्वाहा शिखायै वषट्

ॐ द्युल्काय स्वाहा कवचाय हुँ

ॐ ज्ञानोल्काय स्वाहा नेत्रत्रयाय वौषट्

ॐ सहस्रोल्काय स्वाहा अस्त्राय फट्

इत्यङ्गन्यासः

ॐ उद्यत्कोटिदिवाकराभमनिशं शङ्खं गदां पङ्कजं
चक्रं बिभ्रतमिन्दिरावसुमतीसंशोभिपार्श्वं द्वयम्।
कोटीराङ्गदहारकुण्डलधरं पीताम्बरं कौस्तुभोद्दीप्त
विश्वधरं स्ववक्षसि लसच्छ्रीवत्सचिन्हं भजे ॥

इति ध्यानम्

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अथ द्वादशाक्षरमन्त्रः

ॐ नमो भगवते वासुदेवाय ॥

अस्य श्रीद्वादशाक्षरमहामन्त्रस्य प्रजापतिर्ऋषिः । गायत्री छन्दः । वासुदेवः परमात्मा देवता ॥ जपे विनियोगः ॥

ओ३म् नमो नमोऽङ्गुष्ठाभ्यां नमः
ओ३म् भगवते नमस्तर्जनीभ्यां नमः
ओ३म् वासुदेवाय नमो मध्यमाभ्यां नमः
ओ३म् नमो नमोऽनामिकाभ्यां नमः
ओ३म् भगवते नमः कनिष्ठिकाभ्यां नमः
ओ३म् वासुदेवाय नमः करतलकरपृष्ठाभ्यां नमः

इति करन्यासः

ओ३म् नमो नमो हृदयाय नमः
ओ३म् भगवते नमः शिरसे स्वाहा
ओ३म् वासुदेवाय नमः शिखायै वषट
ओ३म् नमो नमः कवचाय हुँ
ओ३म् भगवते नमो नेत्रत्रयाय वौषट
ओ३म् वासुदेवाय नमोऽस्त्राय फट्

इत्यङ्गन्यासः

ओ३म् विष्णुं शारदचन्द्रकोटिसदृशं शंखं रथांगं
गदामंभोजं दधतं सिताब्जनिलयं कान्त्या जगन्मोहनम् ।
आबद्धांगदहारकुण्डलमहामौलिं स्फुरत्कंकणं
श्रीवत्सांकमुदारकौस्तुभधरं वन्दे मुनीन्द्रैः स्तुतम् ॥

इति ध्यानम

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अथ शिवपञ्चाक्षरमन्त्र :

(ओ३म्) नमः शिवाय ॥

अस्य श्रीशिवपञ्चाक्षरीमहामन्त्रस्य वामदेव ऋषिः । पंक्तिश्छन्दः । ईशानो (वामदेवो) देवता ॥ ओ३म् बीजम् । नमः शक्तिः । शिवायेति कीलकम् । जपे विनियोगः ॥

ओ३म् ओ३म् अङ्गुष्ठाभ्यां नमः
ओ३म् नं तर्जनीभ्यां नमः
ओ३म् मं मध्यमाभ्यां नमः
ओ३न् शिं अनामिकाभ्यां नमः
ओ३म् वां कनिष्ठिकाभ्यां नमः
ओ३म् यं करतलकरपृष्ठाभ्यां नमः

इति करन्यासः

ओ३म् ओ३म् हृदयाय नमः
ओ३म् नं शिरसे स्वाहा
ओ३म् मं शिखायै वषट्
ओ३म् शिं कवचाय हुं
ओ३म् वां नेत्रत्रयाय वौषट्
ओ३म् यं अस्त्राय फट्

इत्यङ्गन्यासः

ओ३म् ध्यायेन्नित्यं महेशं रजतगिरिनिभं चारुचन्द्रावतंसं रत्नाकल्पोज्ज्वलाङ्गं परशुमृगवराभीतिहस्तं प्रसन्नम् । पद्मासीनं समन्तात् स्तुतममरगणैर्व्याघ्रकृत्तिं वसानं विश्वाद्यं विश्ववीजं निखिलभयहरं पञ्चवक्त्रं त्रिनेत्रम् ॥

इति ध्यानम्

Transliteration

No.	Mantras	Devata
1.	OM Sri Maha-Ganapataye Namah	... **Lord Ganapati**
2.	OM Namahsivaya (Panchakshara Mantra)	... **Lord Siva**
3.	OM Namo Narayanaya (Ashtakshara)	... **Lord Hari**
4.	Harih OM	... ,,
5.	Harih OM Tat Sat	... ,,
6.	Hare Rama Hare Rama, Rama Rama Hare Hare;	...
	Hare Krishna Hare Krishna, Krishna Krishna Hare Hare.	... ... **Maha Mantra**
7.	OM Namo Bhagavate Vasudevaya	... **Lord Krishna**
8.	OM Sri Krishnaya Govindaya Gopijana-Vallabhaya Namah	... ,,
9.	OM Sri Krishnaya Namah	... ,,
10.	OM Sri Rama, Jaya Rama, Jaya Jaya Rama	... **Lord Rama**
11.	OM Sri Ramaya Namah	... ,,
12.	OM Sri Sita-Ramachandrabhyam Namah	... ,,

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13. Sri Rama Rama Rameti, Rame Rame Manorame, ...
Sahasranama Tattulyam, Sri Rama Nama Varanane ... **Lord Rama**

14. Apadamapahartaram dataram sarvasampadam; Lokabhi- ... ,,
Ramam Sri Ramam Bhuyo Bhuyo Namamyaham ... ,,

15. Artanamartihantaram bhitanam bhitinasanam; Dvishatam
Kaladandam tam Sri Ramachandram Namamyaham ... **Lord Rama**

16. Ramaya Ramabhadraya Ramachandraya vedhase
Raghunathaya nathaya Sitayah pataye namah ... ,,

17. Sita Ram; Radhe Shyam; Radhe Krishna ... **Jugal Mantra**
18. OM Sri Ramah Sharanam Mama ... **Sharanagati Mantra**
19. OM Sri Krishnah Sharanam Mama ... ,,
20. OM Sri Sita–Ramah Sharanam Mama ... ,,
21. OM Sri Ramachandra-Charanau Sharanam prapadye ... ,,
22. OM Sriman–Narayana–Charanau Sharanam prapadye ... ,,

23. Sakrideva Prapannaya tavasmiti cha yachate; Abhayam
sarva–bhutebhyo dadamyetad vratam Mama ... ,,

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No.	Mantraa	Devata
24.	OM Sri Hanumate Namah	... Sri Hanuman
25.	OM Sri Sarasvatyai Namah	... Sri Sarasvati
26.	OM Sri Kalikayai Namah	... Sri Kalika
27.	OM Sri Durgayai Namah	... Sri Devi
28.	OM Sri Maha–Lakshmyai Namah	... Sri Lakshmi
29.	OM Sri Sharavana–Bhavaya Namah	... Lord Subrahmanya or Kartikeya
30.	OM Tryambakam yajamahe sugandhim pushtivardhanam, Urvarukamiva bandhanan mrityor mukshiya mamritat	... Maha Mrityunjaya
31.	OM Soham	... Vedantic formula
32.	OM Aham Brahma Asmi	... ,,
33.	OM Tat Twam Asi	... ,,
34.	OM Sri Tripura-Sundaryai Namah	... Tripura Sundari
35.	OM Sri Bala–Parameshvaryai Namah	... Sharada

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Gayatris of Different Devatas

Ganesha–Gayatri I

1. ॐ एकदन्ताय विद्महे वक्रतुण्डाय धीमहि । तन्नो दन्ती प्रचोदयात् ॥

Ganesha–Gayatri II

2. ॐ तत्पुरुषाय विद्महे वक्रतुण्डाय धीमहि । तन्नो दन्ती प्रचोदयात् ॥

Brahma–Gayatri I

3. ॐ वेदात्मनाय विद्महे हिरण्यगर्भाय धीमहि । तन्नो ब्रह्मा प्रचोदयात् ॥

Brahma–Gayatri II

4. ॐ चतुर्मुखाय विद्महे कमण्डलुधराय धीमहि । तन्नो ब्रह्मा प्रचोदयात् ॥

Vishnu–Gayatri

5. ॐ नारायणाय विद्महे वासुदेवाय धीमहि । तन्नो विष्णुः प्रचोदयात् ॥

Nrisimha–Gayatri I

6. ॐ वज्रनखाय विद्महे तीक्ष्णदंष्ट्राय धीमहि । तन्नो नृसिंहः प्रचोदयात् ॥

Nrisihma–Gayatri II

7. ॐ नृसिंहाय विद्महे वज्रनखाय धीमहि । तन्नः सिंहः प्रचोंदयात् ॥

Garuda–Gayatri

8. ॐ तत्पुरुषाय विद्महे सुपर्णपक्षाय धीमहि । तन्नो गरुडः प्रचोदयात् ॥

Rudra–Gayatri I

9. ॐ तत्पुरुषाय विद्महे महादेवाय धीमहि । तन्नो रुद्रः प्रचोदयात् ॥

Rudra–Gayatri II

10. ॐ तत्पुरुषस्य विद्महे सहस्राक्षस्य महादेवस्य धीमहि । तन्नो रुद्रः प्रचोदयात् ॥

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Nandikeshwara–Gayatri

11. ॐ तत्पुरुषाय विद्महे नन्दिकेश्वराय धीमहि। तन्नो वृषभः प्रचोदयात्॥

Shanmukha–Gayatri

12. ॐ तत्पुरुषाय विद्महे महासेनाय धीमहि। तन्नः स्कन्दः प्रचोदयात्॥

Shanmukha–Gayatri II

13. ॐ षण्मुखाय विद्महे महासेनाय धीमहि। तन्नः षष्ठः प्रचोदयात्॥

Surya–Gayatri I

14. ॐ भास्कराय विद्महे महद्द्युतिकराय धीमहि। तन्न आदित्यः प्रचोदयात्॥

Surya–Gayatri II

15. ॐ आदित्याय विद्महे सहस्रकिरणाय धीमहि। तन्नो भानुः प्रचोदयात्॥

Surya–Gayatri III

16. ॐ प्रभाकराय विद्महे दिवाकराय धीमहि। तन्नः सूर्यः प्रचोदयात्॥

Durga–Gayatri I

17. ॐ कात्यायन्यै विद्महे कन्याकुमार्यै धीमहि। तन्नो दुर्गा प्रचोदयात्॥

Durga–Gayatri II

18. ॐ महाशूलिन्यै विद्महे महादुर्गायै धीमहि। तन्नो भगवती प्रचोदयात्॥

Transliteration

1. Om Ekadantaya Vidmahe Vakratundaya Dheemahi, Tanno Danti Prachodayat.

2. Om Tatpurushaya Vidmahe Vakratundaya Dheemahi, Tanno Danti Prachodayat.

3. Om Vedatmanaya Vidmahe Hiranyagarbhaya Dheemahi, Tanno Brahma Parchodayat.

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4. Om Chaturmukhaya Vidmahe Kamandaludharaya Dheemahi, Tanno Brahma Parchodayat.

5. Om Narayanaya Vidmahe Vasudevaya Dheemahi, Tanno Vishnuh Prachodayat.

6. Om Vajranakhaya Vidmahe Tikshnadamshtraya Dheemahi, Tanno Nrisimhah Prachodayat.

7. Om Nrisimhaya Vidmahe Vajranakhaya Dheemahi, Tannah Simhah Prachodayat.

8. Om Tatpurushaya Vidmahe Suparnapakshaya Dheemahi, Tanno Garudah Prachodayat.

9. Om Tatpurushaya Vidmahe Mahadevaya Dheemahi, Tanno Rudrah Prachodayat.

10. Om Tatpurushasya Vidmahe Sahasrakshasya Mahadevasya Dheemahi, Tanno Rudrah Prachodayat.

11. Om Tatpurushaya Vidmahe Nandikeshvaraya Dheemahi, Tanno Vrishabhah Prachodayat.

12. Om Tatpurushaya Vidmahe Mahasenaya Dheemahi, Tannah Skandah Prachodayat.

13. Om Shanmukhaya Vidmahe Mahasenaya Dheemahi, Tannah Shashthah Prachodayat.

14. Om Bhaskaraya Vidmahe Mahaddyutikaraya Dheemahi, Tanna Adityah Prachodayat.

15. Om Adityaya Vidmahe Sahasrakiranaya Dheemahi, Tanno Bhanuh Prachodayat.

16. Om Prabhakaraya Vidmahe Divakaraya Dheemahi, Tannah Suryah Prachodayat.

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17. Om Katyayanyai Vidmahe Kanyakumaryai Dheemahi, Tanno Durga Prachodayat,

18. Om Mahashulinyai Vidmahe Mahadurgayai Dheemahi, Tanno Bagavatee Prachodayat.

6. Glory of Mantras

A Mantra is Divinity. The Mantra and its presiding Devata are one. The Mantra itself is Devata. Mantra is divine power, Daivi Sakti, manifesting in a sonnd-body. Constant repetition of the Mantra with faith, devotion and purity augments the Sakti or power of the aspirant, purifies and awakens the Mantra Chaitanya latent in the Mantra and bestows on the Sadhaka Mantra-Siddhi, illumination, freedom, peace, eternal bliss and immortality.

By constant repetition of the Mantra the Sadhaka imbibes the virtues and powers of the Deity that presides over the Mantra. Repetition of Surya Mantra bestows health, long life, vigour, vitality, Tejas or brilliance. It removes all diseases of the body and the diseases of the eye. No enemy can do any harm. Repetition of Aditya-hridaya in the early morning is highly beneficial. Lord Rama conquered Ravana through the repetition of Aditya-hridaya imparted by Agastya-Rishi.

Mantras are in the form of praise and appeal to the deities, craving for help and mercy. Some Mantras control and command the evil spirits. Rhythmical vibrations of sound give rise to forms. Recitation of the Mantras gives rise to the formation of the particular figure of the deity.

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Repetition of Sarasvati Mantra 'Om Sri Sarasvatyai Namah' will bestow on you wisdom and intelligence and make you a learned person. You will get inspiration and compose poems. You will become a great scholar. Repetition of 'Om Sri Mahalakshmyai Namah' will confer on you wealth and remove poverty. Ganesha Mantra will remove any obstacle in any undertaking. It bestows wisdom on you, as also Siddhi, wealth, etc. Maha Mrityunjaya Mantra will remove accidents, incurable diseases and calamities and bestow long life and immortality. It is a Moksha-Mantra too. Those who do Japa of this Mantra daily will enjoy good health and long life, and attain Moksha in the end. "We bow to that three-eyed Lord (Siva), who is full of sweet fragrance, who nourishes the human beings (always). May He free me from the bondage of Samsara and death, just as a ripe cucumber fruit is separated from the stalk, and may I be fixed in immortality." This is the meaning of the Maha Mrityunjaya Mantra.

Repetition of Subrahmanya Mantra 'Om Sri Saravanabhavaya Namah' will give you success in any undertaking and make you glorious. It will drive off evil influences and evil spirits. Repetition of Sri Hanuman Mantra, 'Om Sri Hanumate Namah' will bestow victory and strength. Repetition of Panchadashakshara and Shodashakshara (Sri-Vidya) will give you wealth, power, freedom, etc. It will give you whatever you want. You must learn this Vidya from a Guru alone.

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Repetition of Gayatri or Pranava or Om-Namah-Sivaya, Om-Namo-Narayanaya, or Om-Namo-Bhagavate-Vasudevaya, one and a quarter lakh times, with Bhava, faith and devotion will confer on you Mantra Siddhi.

OM, Soham, Sivoham, Aham Brahmasmi are Moksha-Mantras. They will help you to attain Self-realization. Om-Sri-Ramaya-Namah, Om-Namo-Bhagavate-Vasudevaya are Saguna-Mantras which will enable you to attain Saguna-realization first, and then Nirguna-realization in the end.

Mantra for curing scorpion stings and cobra bites should be repeated on days of eclipse for getting Mantra Siddhi quickly. You should stand in water and repeat the Mantra. This is more powerful and effective. This can be recited on ordinary days also for attaining Mantra-Siddhi.

Mantra-Siddhi for curing scorpion stings, cobra bites etc., can be attained within 40 days. Repeat the Mantra with faith and devotion regularly. Have a sitting in the early morning after taking bath. Observe Brahmacharya and live on milk and fruits for 40 days or take restricted diet.

Chronic diseases can be cured by Mantras. Chanting of Mantras generates potent spiritual waves or divine vibrations. Mantras penetrate the physical and astral bodies of the patients and remove the root causes of sufferings. They fill the cells with pure Sattva or divine energy. They destroy the microbes and vivify the cells and tissues. They are best, most potent

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antiseptics and germicides. They are more potent than ultra-violet rays or Rontgen rays.

Mantra Siddhi should not be misused for the destruction of others. Those who misuse the Mantra power for destroying others are themselves destroyed in the end.

Those who utilise the Mantra power in curing snake bites, scorpion stings and chronic diseases should not accept any kind of presents or money. They must be absolutely unselfish. They should not accept even fruits or clothes. They will lose the power if they utilize the power for selfish purposes. If they are absolutely unselfish, if they serve the humanity with Sarvatma-Bhava, their power will increase through the grace of the Lord.

He who has attained Mantra Siddhi can cure cobra bite or scorpion sting or any chronic disease by mere touch on the affected part. When a man is bitten by a cobra a telegram is sent to the Mantra-Siddha. The Mantra-Siddha recites the Mantra and the man who is bitten by a cobra is cured. What a grand marvel ! Does this not prove the tremendous power of Mantra ?

Get the Mantra initiation from your Guru. Or pray to your Ishta Devata and start doing Japa of the particular Mantra, if you find it difficult to get a Guru.

May you all become Mantra-Yogis with Mantra Siddhi ! May you all become real benefactors of the world by becoming divine healers through Mantra-cure !

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May Mantra-cure-divine-healing centres be started all over the world !

7. Practical Aids To Japa

You have now a thorough knowledge of Japa Yoga and the glory of the NAME. Now start real Sadhana from this minute. I have given below a number of practical hints of great use for your daily Sadhana. Note and follow them carefully.

1. **Fixed hours.**	The most effective time is early dawn (Brahmamuhurta) and dusk, when Sattwa is predominent. Regularity and system are very essential.
2. **Definite place.**	It is highly advantageous to sit in the same place everyday. Do not change it now and then.
3. **A steady pose.**	A comfortable Asana helps to make the mind also steady, controls Rajas and aids concentration.
4. **Face the North or East.**	This exercises a subtle influence and enhances the efficacy of Japa.
5. **A Seat.**	Deer-skin or Kusha-mat or a rug should be used. This helps to conserve body-electricity.
6. **Repeat Elevating Prayer.**	Invoking the aid of the Ishta with appropriate prayer induces proper Sattwika Bhava.

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7. Clear Articulation. Now start the Japa pronouncing the Mantra distinctly and without mistakes.

8. Vigilance and Alert Attitude. This is a very important point. You will be fresh and alert when you commence. After a time unconsciously the mind begins to wander and drowsiness will overcome you. Keep widely alert throughout.

9. Japa Mala (Rosary). Using a Mala helps alertness and acts as an incentive to carry on the Japa continuously. Resolve to finish a certain minimum number of Malas before leaving the seat.

10. Variety in Japa. This is necessary to sustain interest, avoid fatigue and counteract monotony. Repeat aloud for a time, then hum the Mantra and repeat mentally sometimes.

11. Meditation. Side by side with Japa think of the Lord as present before you and picture His entrancing beautiful form. This practice adds tremendously to the efficacy or power of your Sadhana.

12. Concluding Prayer and Rest. This is important. After Japa is over do not immediately leave the place, mix with everyone or plunge into worldly activity. Sit

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very quietly for about 10 minutes at least, humming some prayer, remembering the Lord or reflecting upon His infinite Love. Then, after devout prostration, leave the place and commence your routine duties. Spiritual vibrations will be intact.

Carry on your Sadhana with perseverance and tenacity, without break, and realise the glorious Goal of Life and enjoy the Supreme Bliss.

8. Rules for Japa

1. Select any Mantra or Name of God (preferably that given by your Guru) and repeat it from 108 to 1080 times daily (one to ten Malas).

2. Use a Rudraksha or Tulasi Mala of 108 beads.

3. Use only the middle finger and thumb of the right hand for rolling the beads. The index finger is prohibited.

4. Do not allow the Mala to hang below the navel Keep the hand near the heart or the nose.

5. The Mala must not be visible to you or others. Cover it with a towel, or kerchief, which must be pure and washed daily.

6. Do not cross the Meru (crown or head) of the Mala while rolling the beads. Turn back when you come up to it.

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7. Do mental Japa for sometime. If the mind wanders take to labial Japa (whispering or muttering) for sometime, or loud Japa, by rotation, and come back to mental Japa again as soon as possible.

8. Take a bath, or wash your hands, feet, face and mouth before sitting for Japa in the morning. At other times this is not absolutely necessary. Do Japa whenever you have leisure, specially during the Sandhyas or the junctions of the day (morning, noon and evening) and before going to bed.

9. Associate the Japa with rhythmic breathing or Pranayama and meditate on the form of your deity. Keep a picture or idol of the deity in front. Think of the meaning of the Mantra while repeating it.

10. Pronounce each letter of the Mantra correctly and distinctly. Do not repeat it too fast or too slow. Increase the speed only when the mind wanders.

11. Observe Mowna and avoid distractions, calls or engagements.

12. Face the East or the North and sit in a separate meditation room or any good place, such as temple, river bank, under banyan tree or a peepal tree, etc.

13. Do not beg of God any worldly objects while doing Japa. Feel that your heart is being purified and the mind is becoming steady by the power of the Mantra with the grace of God.

14. Keep your Guru Mantra a secret. Never disclose it to anyone.

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15. Carry on the current of Japa mentally even at other times, in whatever works you may be engaged.

9. Gayatri Mantra

ओ३म्। भूर्भुवः स्वः। तत् सवितुर्वरेण्यम्।
भर्गो देवस्य धीमहि। धियो यो नः प्रचोदयात्॥

ओ३म्.....Symbol of the Para Brahman.

भूः..... .....Bhu-Loka (Physical plane)

भुवः .....Antariksha-Loka (Astral plane)

स्वः.....Swarga Loka (Celestial plane)

तत्.....That, Transcendent, Paramatma, God or Brahman.

सवितुः.....Ishwara or Creator.

वरेण्यम्.....Fit to be worshipped or adored.

भर्गः.....Remover of sins and ignorance; Glory, Effulgence.

देवस्य... .....Resplendent (Jnana Swarupa); Shining.

धीमहि.....We meditate.

धियः .....Buddhis, intellects, understandings.

यः .....Which, Who.

नः .....Our.

प्रचोदयात्....Enlighten, guide, impel.

"We meditate on that Ishwara's Glory who has created the Universe, who is fit to be worshipped, who is the embodiment of Knowledge and Light, who is the remover of all sins and ignorance. May He enlighten our intellects."

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What is that enlightenment ? Now you have Deha-Atmabuddhi, a Buddhi that makes you to identify yourself with the body, to mistake the body for Soul. Now you are praying to the blessed Mother of the Vedas—Gayatri, to bestow on you a Shuddha-Sattwa-Buddhi which will help you to realise "*Aham Brahma Asmi*"—"I am Brahman." This is an Adwaitic meaning of Gayatri. Advanced students of Yoga may take up this meaning. "I am That Supreme Light of lights which gives light to the Buddhi or intellect."

In the Gayatri Mantra there are 9 names, *viz.*, 1. OM, 2. Bhuh, 3. Bhuvah, 4. Svah, 5. Tat, 6. Savituh, 7. Varenyam, 8. Bhargah, and 9. Devasya. Through these nine Names the Lord is praised. 'Deemahi' signifies worship of or meditation on the Lord. 'Dhiyo Yo Nah Prachodayat' is a prayer. Herein there are five halts or stops *viz.*, 'OM' is the first stop; 'Bhur-Bhuvah-Svah' the second; 'Tat Savitur Varenyam' the third; Bhargo Devasya Dheemahi' the fourth; and 'Dhiyo Yo Nah Prachodayat' the fifth. While chanting and doing Japa of the Mantra, you should stop a little at every stop or halt.

Savita is the presiding Deity of the Gayatri Mantra, Fire (Agni) is the mouth, Viswamitra is the Rishi and Gayatri is the metre. This Mantra is recited during the investiture of sacred thread, practice of Pranayama and Japa, etc. What Gayatri is, the same is Sandhya, and what Sandhya is, the same is Gayatri. Sandhya and Gayatri are identical. He who meditates on Gayatri, meditates on Lord Vishnu, the Supreme Lord of the Universe.

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A man can repeat the Gayatri Mantra mentally, in all states, even while lying, sitting, walking, etc. There is no sin of commission or omission of any sort in its repetition. One should thus perform Sandhya-Vandana with this Gayatri Mantra three times everyday, in the morning, noon and evening. It is the Gayatri Mantra alone that can be commonly prescribed for all the Hindus. The Lord commands in the Vedas: "Let (one) Mantra be common to all" —"Samano Mantrah." Hence the Gayatri should be the one Mantra for all the Hindus. "The secret lore of the Upanishads is the essence of the four Vedas, while Gayatri with the three *Vyahritis* is the essence of the Upanishads." He is the real Brahmana who knows and understands thus the Gayatri. Without its knowledge he is a Sudra, though he may be well versed in the four Vedas.

Benefits of Gayatri Japa.

Gayatri is the mother of the Vedas and is the destroyer of sins. There is nothing more purifying, on the earth as well as in the heaven, than the Gayatri. The Japa of Gayatri brings the same fruit as the recitation of all the four Vedas together with the Angas. This single Mantra repeated three times a day brings great good (Kalyana or Moksha). It is the supreme Mantra of the Vedas. It destroys all sins. It bestows splendid health, beauty, strength, vigour, vitality and magnetic aura in the face (Brahmic effulgence).

Gayatri destroys the three kinds of *Taapa* or pain. Gayatri bestows on one the four kinds of Purushartha

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viz., Dharma (righteousness), Artha (wealth), Kama (desired objects) and Moksha (Liberation or freedom). It destroys the three Granthis or knots of ignorance, Avidya, Kama and Karma. Gayatri purifies the mind. Gayatri bestows on the Upasaka Ashta-Siddhis. Gayatri makes a man powerful and highly intelligent. Gayatri eventually gives Liberation or emancipation from the wheel of birth and death.

The repetition or Japa of Gayatri brings the Darshana of Gayatri and finally leads to the realisation of the Adwaitic Brahman or Unity of Consciousness (Tanmayata, Talleenata, Tadrupata, Tadakarata) and the aspirant who asked for light from Gayatri, in the beginning, sings now in exuberant joy: "I am that Light of lights that gives light to the Buddhi."

May Gayatri, the Blessed Mother of the Vedas, bestow on us right understanding, pure intellect, right conduct and right thinking! May She guide us in all our actions! May She deliver us from the Samsaric wheel of birth and death! Glory! Glory unto Gayatri, the Creatress, the Generatrix of this Universe!

Glory of Gayatri

(*Manu Smriti, Chapter, II.*)

Brahma milked out, as it were, from the three Vedas, the letter A, the letter U, and the letter M, formed by their coalition the triliteral monosyllable, together with the three mysterious expressions, Bhuh, Bhuvah and Svah, or earth, sky and heaven.

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From the three Vedas, again, the Lord of creatures, incomprehensibly exalted, successfully milked out the three measures (feet) of that ineffable text, beginning with the word Tat, and entitled Savitri or Gayatri.

And a twice-born man, who, being away from the multitude, shall repeat 1000 times those three (i.e., OM, the Vyahritis and the Gayatri) shall be released in a month even from a great offence, as a snake from its slough.

The three great immutable words, preceded by the triliteral syllable and followed by the Gayatri which consists of three measures, must be considered as the mouth or the principal part of the Veda.

Whoever shall repeat day by day for three years without negligence, that sacred text, shall hereafter approach the divine essence, move as freely as air and assume an ethereal form.

The triliteral monosyllable is an emblem of the supreme; the suppression of breath with the mind fixed on God is the highest devotion; nothing is more exalted than the Gayatri; a declaration of truth is more excellent than silence.

All rites ordained in the Veda, oblations to fire, and solemn sacrifices pass away; but that which passes not away, is declared to be the syllable OM, thence called Akshara Brahma. All the words should be repeated slowly without mutilation and with Akshara-Shuddhi. You must not be hasty in the performance of Japa. You can

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make as many Purascharanas as you like, but do them slowly and steadily.

The four domestic sacraments which are accompanied with the appointed sacrifice are not equal, though all be united, to a sixteenth part of the sacrifice performed by a repetition of the Gayatri.

By the sole repetition of the Gayatri a Brahmana attains beatitude, let him perform or not perform any other religious act.

Chhandogya Upanishad

Verily, all this creation is Gayatri. Speech is Gayatri; by speech is all this creation preserved. The Gayatri is verily composed of four feet, and possesseth six characteristics. The creations constitute the glories of Gayatri. The Brahman, *i.e.*, the being indicated in the Gayatri, is verily the space which surroundeth man. This space is the same as the one within man.

(Chap. III. Sec. XII).

"Verily, man is Yajna (sacrifice). The first twenty-four years of his life constitute the morning ritual, for the Gayatri includes 24 letters and it is the Gayatri through which the morning ritual is performed,"

(Chap. III. Sec. XVI).

Gayatri-Purascharana

The Brahma-Gayatri Mantra has twenty-four Aksharas. So, one Gayatri-Purascharana constitutes

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the repetition or Japa of Gayatri Mantra 24 lakh times. There are various rules for Purascharana. If you repeat the Mantra 3,000 times daily, you should keep up the number daily all throughout till you finish the full 24 lakhs. Cleanse the mirror of the Manas (mind) of its Mala (impurities) and prepare the ground for the sowing of the spiritual seed.

The Maharashtras are very fond of Gayatri-Purascharana. There are in Poona and other places persons who have performed Purascharana several times. Sri Pandit Madan Mohan Malaviyaji is a votary of Gayatri-Purascharana. The success in his life and the establishment of a grand Hindu University at Benares is all attributable to his Gayatri Japa and the benign grace of the Blessed Mother Gayatri.

Swami Vidyaranya, the reputed author of the celebrated Panchadasi, performed Gayatri Purascharana. The Mother gave him Darshana and granted him a boon. Swami Vidyaranya asked: "Oh Mother! there is great famine in the Deccan. Let there be a shower of gold to relieve the immense distress of the people." Accordingly, there was a shower of gold. Such is the power or Shakti of the Gayatri Mantra.

Only Yoga-Bhrashtas and pure-minded persons can have Darshana of Gayatri by doing only one Purascharana. As the minds of the vast majority of persons in this Kali Yuga are filled with various sorts of impurities, one has to do more than one Purascharana according to the degree of impurity of the mind. The more the

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impurities, the greater the number of Purascharana. The famous Swami Madhusudana Sarasvati did seventeen Purascharanas of Krishna-Mantra. He did not get Darshana of the Lord Sri Krishna, on account of the sins committed in killing 17 Brahmins in his previous births. But he had Darshana of the Lord when he was on the half way of the eighteenth Purascharana. The same rule applies to Gayatri Purascharana also.

Hints on Gayatri Japa

1. After the Purascharana is over perform Havana and feed Brahmins, Sadhus and poor people to propitiate the Goddess.

2. Those who wish to do Purascharana may live on milk and fruits. This makes the mind Sattwic. One will derive great spiritual benefits.

3. There are no restrictions of any kind when you repeat a Mantra with Nishkama Bhava for attaining Moksha. Restrictions or Vidhis come in only when you want to get worldly gains, when you do the Japa with Sakama Bhava.

4. When a Purascharana of Gayatri is done on the banks of the Ganges, underneath an Ashvattha tree or the Panchavriksha, Mantra-Siddhi comes in rapidly.

5. If you repeat Gayatri 4000 times daily, you can finish the Purascharana in one year, seven months and twenty-five days. If you do the Japa slowly it will take at least 10 hours to finish 4000 daily. Anyhow, the same number should be repeated daily.

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6. You must observe strict Brahmacharya when you do Purascharana. Then you can have Darshana of Gayatri easily.

7. The practice of Akhanda-Mowna (unbroken silence) during Purascharana is highly beneficial. Those who are not able to practise this can observe full Mowna for a week in a month, or only on Sundays.

8. Those who practise Purascharana should not get up from the Asana or the pose till they finish the fixed number. Also, they should not change the pose.

9. Counting can be done through Mala, fingers or watch. Count the exact number that you can do in one hour. Suppose you can repeat the Gayatri Mantra 400 times in one hour, then Japa for ten hours means $10 \times 400 = 4000$. There is more concentration in counting the number through the watch.

10. There are three varieties of the forms of Gayatri, for meditation in the morning, noon and evening. But many meditate on the five-faced Gayatri alone throughout the day.

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CHAPTER IV

SADHANA

1. Need for a Guru

A Guru is necessary. The spiritual path is beset with many obstacles. The Guru will guide the aspirants safely and remove all sorts of obstacles and difficulties.

Guru, Ishwara, Brahman, Truth and OM are one. Serve the Guru with intense Bhakti (Guru-Seva). Please him in all possible ways. Have the mind fixed on Guru as Atma (Atma-Lakshya). Obey him implicitly. His words must be gospel truths for you. Then only you will improve. You will get His Grace. There is no other way.

You will have to deify your Guru. You must superimpose all the attributes of Ishwara and Brahman on Him. You must take him as an actual God-incarnate. You must never look into his Doshas or defects. You should see only the Divinity in him. Then only you will realise Brahman in and through the Guru.

The physical form of the Guru will slowly vanish. You will realise the Vyapaka (all-pervading) Atma in and through him. You will see your Guru in all forms, animate and inanimate.

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There is no other way for overhauling the vicious worldly Samskaras and the passionate nature of raw, worldly-minded persons than the personal contact with and service of the Guru.

An aspirant who, with great devotion, attends on Guru in his personal services, quickly purifies his heart. This is the surest and easiest way for self-purification; I assure you boldly.

It is better if you get your Mantra from your Guru. This has a tremendous effect on the disciple. The Guru imparts his Shakti along with the Mantra. If you cannot get a Guru, you can select any Mantra according to your own liking and taste and repeat it mentally, daily, with Shraddha and Bhava. This also has a great purificatory effect. You will attain the realization of God.

2. Meditation-Room

Have a separate meditation room under lock and key. Do not allow anybody to enter the room. Burn incense there in the morning and in the evening. Keep a picture of Lord Krishna, Lord Siva or Sri Rama or Devi in the room. Place your Asana in front of the picture. When you repeat the Mantra, the powerful vibrations set up by it will be lodged in the ether of the room (Akasic records). In six months' time you will feel peace and purity in the atmosphere of the room. There will be a peculiar magnetic aura in the room. You will actually feel this if you are sincere in your practice.

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Whenever your mind is much disturbed by antagonistic worldly influences, sit in the room and repeat the Name of the Lord for at least half an hour. Then immediately you will find an entire change in your mind. Practise this, and feel the soothing spiritual influence, yourself. Nothing is so great as spiritual Sadhana. You will find as a result of this a local Mussoorie in your own house, without any expense.

Repeat the Name of the Lord with devotion in your heart. You will realise God quickly. This is the easiest method in this age. There must be Niyama (rule) in Sadhana. You must systematically and regularly do this. God does not want precious presents. Many people spend millions of rupees in opening hospitals and feeding-houses. But they do not give their hearts. A Bhakta (devotee) should have in his heart the all-pervading Rama, though he may see outside the concrete form of Rama with bow and arrows. Rama, like OM, is all-pervading. God is Dhyana-Gamya (obtainable through meditation) and Anubhava-Gamya (can be realised by spiritual experience or direct perception or realization). He is Japa-Gamya (obtainable through Japa).

3. Brahma Muhurta

Get up at 4O'clock in the morning,at Brahma-Muhurta, which is very favourable for spiritual contemplation, and start doing Japa. In the early morning, after slumber, the mind is calm, pure and quite refreshed. The mind is like a blank sheet of paper and comparati-

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vely free from worldly Samskaras (impressions of Vyavahara) then. It can be moulded very easily at this time. The atmosphere also is charged with more Sattwa at this particular time. Wash your hands, feet and face with cold or warm water, if you find it difficult to take a bath. This will suffice. Now, start doing Japa.

4. Selection of Ishta Devata

You can select your Ishta Devata,–Siva, Krishna, Rama, Vishnu, Dattatreya, Gayatri, Durga or Kali,–according to the advice of your own inclination or on consultation with a good astrologer who will select the deity according to the nature of your planet and sign of the zodiac. Every one of us has done worship of some Devata in our previous births. The Samskaras are in the sub-conscious mind. So, naturally, everyone of us has an inclination towards a particular Devata. If you had worshipped Lord Krishna in your previous birth, naturally you will have an inclination to Lord Krishna in this birth also.

When you are in great agony and distress you will naturally utter a certain Name of God. This will give the clue to find out your Ishta Devata. If a scorpion has stung you severely, you may utter 'He Rama'; another may utter 'He Krishna'; while a third may utter 'He Narayana, ; and a fourth may utter 'He Siva'. The calling of a particular Name is due to Purva Samskara. If you had worshipped Rama in the previous birth, naturally you will utter 'He Rama' when you are stung by a scorpion, and so on.

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5. Asana for Japa

Sit on Padma, Siddha, Swastika or Sukha Asana for half an hour to start with. Then gradually increase the period to three hours. In one year you can have Asana Siddhi (perfection in posture). Any easy and comfortable posture is Asana.

Keep the head, neck and trunk in one straight line. Spread a four-folded blanket on the ground, and over this spread a piece of soft, white cloth. This will be quite enough. If you can get a good tiger skin, complete with claws, etc., it is all the more better. A tiger skin has got its own advantages. It generates electricity in the body quickly and does not allow leakage of electric current from the body. It is full of magnetism.

Face the East or the North while you are on the Asana. A spiritual neophyte should observe this rule. By facing the North you will be in communion with the Rishis of the Himalayas and will be mysteriously benefited by their spiritual currents.

Padmasana

Sit on your seat. Keep the left foot over the right thigh and the right foot over the left thigh. Keep the hands on the knees. Sit erect. This is Padmasana, highly suitable for Japa and Dhyana.

6. Where to Concentrate

Concentrate gently either on the lotus of the heart (Anahata-Chakra) or on the space between the two

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eye-brows (Ajna-Chakra). Ajna-Chakra is the seat of the mind, according to the Hatha Yogic school. The mind can be controlled easily if any one concentrates on this Ajna-Chakra. Sit on your seat, close your eyes and begin to do Japa and meditation.

Fixing one's eyes between the eye-brows is called Bhrumadhya-Drishti. Sit on Padmasana, Siddhasana or Swastikasana, in your meditation room and practise this gaze gently from half a minute to half an hour. There must not be even the least violence in this practice. Gradually increase the period. This Yogic Kriya removes Vikshepa or tossing of mind, and develops concentration. Lord Krishna prescribes this practice in Ch. V-27 of the Bhagavadgita: "Having external contacts excluded, and with gaze fixed between the eye-brows", etc. This is known as the "Frontal Gaze", because here the eyes are directed towards the frontal bone or the bone of the forehead.

Sit on your seat and fix the gaze on the tip of the nose, from half a minute to half an hour. Do this practice gently. Do not strain the eyes. Gradually increase the period. This is Nasal Gaze or Nasikagra-Drishti. You can select for yourself either the Frontal or the Nasal Gaze. Even when you pass along the road, practise this gaze. You will have wonderful concentration. The Japa can go on nicely even while you are walking.

Some students like to concentrate with open eyes, while some others with closed eyes, and again some others with half opened eyes. If you meditate with closed eyes, dust or foreign particles will not fall into your eyes. Some

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students whom lights and jerks trouble prefer concentration with open eyes. Some, who meditate with closed eyes, are overpowered by sleep within a short time. If beginners start concentrating with opened eyes, the mind will wander to objects. Use your common-sense and adopt that method which suits you best. Overcome other obstacles by suitable intelligent methods. Remember the story of "Bruce and the Spider." Be patient and persevering. Struggle hard, and win the spiritual battle. Become a spiritual hero, and wear the spiritual laurels round your neck.

7. Three Sittings for doing Japa

There is a special, mysterious spiritual force or wonderful magnetic power at the *Sandhi* or junction of time, at sunrise and sunset. The mind then will be elevated quickly and filled with Sattwa. Concentration at this time will come by itself without any effort. Japa should be done at the Sandhis. Now the mind is quite calm and refreshed. You should catch the meditative wave now; meditation is more important than anything else. After this you can take up the Asanas and Pranayama and finish up the full course by another short sitting for doing Japa and meditation. As there is always some sort of drowsiness when you start the practice, it is desirable to do some Asanas and a little Pranayama, at least for five minutes, just to drive off this drowsiness, and to make you fit for Japa and meditation.

The mind acquires one-pointedness after the practice of Pranayama. Therefore you will have to take to Japa

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and meditation after Pranayama is over. Pranayama, though it is concerned with the breath, gives good exercise to the various internal organs and the whole body. It is the best form of physical exercise ever known.

If you are tired of repeating the Mantra at one stroke, have 3 or more sittings, say, in the morning from 4 O'clock to 7, in the evening from 4 to 5, and at night from 6 to 8. Repeat the Mantra very, very, quickly for some time, when you find that the mind is wandering much. The golden rule is to repeat the Mantra neither too slow nor too quick. Observe the happy medium. The Aksharas of the Mantra should be pronounced properly. And also, the Mantra should be repeated Akshara-Laksha. If there are 5 Aksharas or letters in the Mantra it should be repeated 5 lakh times. This is Akshara-Laksha repetition.

If you sit by the side of a river, lake or well, in a temple, at the foot or top of a mountain, in a lovely garden or solitary room, the mind will be focussed quite easily, without much effort. If you repeat the Mantra, when the stomach is overloaded, you will feel drowsy. Take light Sattwic food. Repeat any prayer and then sit for Japa. The mind will then be elevated. You will find it pleasant to rotate the beads easily. You must use your common-sense throughout your spiritual practice. For some time you can visit holy places like Rishikesh, Haridwar, Benares, etc., and there you can do Japa on the banks of holy rivers like the Ganges. You will find marked improvement. As the mind, while in such sacred places, is free from business, worries and

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family-anxieties, you can have an efficient turn of Japa owing to good concentration there. Record the Japa in your spiritual diary.

Keep a diary to record the number of Japa daily. When you roll the beads do not use the index finger. Use the right thumb and the middle finger. Cover your fingers with a piece of cloth or a towel or a specially made cap. Others should not see you rolling the beads.

Introspect. Look within. Watch the mind and its Vrittis (thought-waves) carefully. Sit in a solitary room for some time. Just as the mind wants variety in eating, it wants variety in Japa also. When it gets tired of Manasika Japa, when you notice that it has begun to wander about, take to loud repetition. The ears also will hear the Mantra. There will be more concentration now for some time. One disadvantage in loud repetition is that you get tired of it after about an hour. You will have to combine the three methods, *viz.*, Manasika Japa, Upamshu Japa and Vaikhari Japa to the best advantage. Use your common-sense. A beginner with a coarse and gross mind (Sthula-Buddhi) will find it difficult to do Manasika Japa to start with.

Manasika Japa of Rama-Mantra can be associated with the breath as in "Soham" Japa or Ajapa-Japa. A Japa that is done without moving the lips is Ajapa. When you inhale the air repeat mentally Ra; when you exhale repeat mentally Ma. Keep up the practice even during walking. For some, this method would appear easy. During

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meditation inside the room you can have this practice. This is the Ajapa way of doing Rama-Mantra-Japa.

8. Need for a Mala

You must have a rosary or Japa-Mala always in your pocket or neck and underneath your pillow at night when you go to sleep. It will remind you of God when you forget Him owing to the force of Maya or Avidya (ignorance). At night when you get up for micturition, the Mala will remind you to roll it once or twice. A Mala is a strong weapon, as it were, to annihilate the mind. It is a powerful whip to goad the mind towards God or Brahman. A Rudraksha-Mala or a Tulasi Mala of 108 beads can be used while doing Japa.

Just as the ideas of courts, cases, documents and clients get associated with your mind when you see or think of a lawyer, just as the ideas of a dispensary, patients, drugs, chemicals, diseases and hospitals get associated when you see or think of a doctor, so also the ideas of Sanctity, Purity, Divinity, Divine Glory, Divine Splendour, Divine Wisdom, Divine Power, Divine Love, Omnipotence, and all such Divine attributes get associated with the mind when you see or think of a Mala. Therefore wear the Mala always round your neck and do Japa with it. Do not feel shy to wear this, O educated persons! This will always remind you of God and God-Realisation. This is more valuable than a golden necklace bedecked with nine kinds of precious stones, because this fills your mind with Divine thoughts, and is the instrument to take you to the

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Goal and liberate you from the Samsaric wheel of birth and death.

9. How to use a Japa-Mala

Generally a Japa-Mala or a rosary contains 108 beads. One bead among these will be slightly bigger than the rest. This is called the Meru. This is the guiding bead to indicate that you have done 108 times Japa of a particular Mantra. In doing Japa with the Mala you should note that you do not cross the Meru bead. When you come to this bead you should turn your fingers back and begin the next Mala of Japa from the last bead of the previous Mala. Thus you should turn your fingers whenever you finish a Mala of Japa, but should not cross the Meru.

While doing Japa with the Mala, the index finger (the finger next to the thumb) should not be used. The thumb and the third finger should roll the beads.

10. How to count the Japa

If you have no Mala, you can, for counting the number of Japa done, use the fingers of your right hand. The left thumb can dexterously count the number of Japa along the three lines in each finger. After you have finished one Mala of Japa put your left thumb on the first line of the little finger. Then raise it to the line above, and so on. When you finish all the lines of the five fingers it will come to 108 x 15 Malas. You can repeat this again. Or you can use small pieces of stones for each Mala or for every 15 Malas. Or there is another method. Mark with the help of a watch placed in front of you how much Japa you are able to do in 2 hours. If within

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2 hours you are able to do 21,600 times Rama-Japa or OM-Japa, repeat thus for 2 hours on the following days also. You have now an easy ready–reckoner with you. Japa of OM or Rama for a period of 2 hours means repetition of the same 21,600 times.

11. Three Varieties of Japa

Repeat the Mantra verbally for some time, in a whisper for some time, and mentally for some time. The mind wants variety. It gets disgusted with any monotonous practice. The mental repetition is very powerful. It is termed Manasika Japa. The verbal repetition is called Vaikhari Japa. Repetition in a whisper or humming is termed Upamshu Japa. Even mechanical repetition of Japa without any Bhava has a great purifying effect on the heart or the mind. The feeling will come later on when the process of mental purification goes on.

The loud Japa shuts out all worldly sounds. There is no break of Japa here. This is one advantage in loud Japa. Manasika Japa is difficult for ordinary people and break may come in the mind after a while. Whenever sleep tries to overpower you when doing Japa at night, take the Mala in your hand and roll the beads. This will put a check to sleep. This is another advantage in loud Japa. Repeat the Mantra loudly. Give up Manasika Japa at this time. The Mala will remind you of the stoppage of Japa. When sleep comes in, stand up and do the Japa.

Sandilya says in Sandilya Upanishad : "The Vaikhari Japa (loud pronunciation) gives the reward as stated in

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the Vedas; while the Upamshu Japa, whispering or humming, which cannot be heard by anyone, gives a reward a thousand times more than the Vaikhari; the Manasika Japa (mental Japa) gives a reward a crore times more than the Vaikhari Japa.

Do Japa in the throat or Kantha for one year. This is verbal Japa or Vaikhari Japa in a loud tone. Do it in the heart or Hridaya for two years. This is mental or Manasika Japa. Do it in the Nabhi or navel for one year. This kind of Japa is associated with the breath.

When you advance in practice, every pore in the skin, every hair on the body, will repeat the Mantra forcibly. The whole system will be charged with the powerful vibrations of the Mantra. You will be ever in the Prema or Love of the Lord. You will experience muscular twitchings and will shed profuse tears of Ananda. You will be in an exalted Divine mood. You will get inspiration, revelation, ecstasy, insight, intuition and Parama–Ananda. You will compose inspiring poems. You will have various Siddhis, Divine Aishwarya, treasures of Heaven.

Repeat the Name of the Lord constantly. This will lead quite easily to control of mind. Do it with absolute Sraddha (faith). Do it with Antarika-Prema (love from the bottom of your heart) and Anuraga (intense affection). You must intensely feel for the long, painful separation from Him. Tears must flow profusely from your eyes. This is Viraha-Agni. When you repeat His Name, remember that He is dwelling in the chambers of your

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heart, in the Anahata-Chakra, with conch, disc, mace and lotus in His hands, in the midst of a blazing light, dressed in yellow silken robe, with Sri-Vatsa and Kaustubha gem in His chest.

12. Mulabandha and Kumbhaka in Japa

When you sit on the Asana for doing Japa, press the genitals (Yoni) with the left heel (if you are sitting in Siddhasana) and contract the anus (Guda), the terminal opening of the alimentary canal. This is termed Mulabandha in Hatha Yogic practice. This helps concentration. This practice prevents the Apana-Vayu from moving downwards. If you are seated in Padmasana you can do Mulabandha without pressing the genitals with the heel.

Retain the breath also as long as you can comfortably. This is Kumbhaka. This will steady the mind considerably and increase the power of concentration. You will feel an intense spiritual bliss.

When you repeat the Mantra, do it remembering the meaning of the Mantra,–Rama, Siva, Krishna, Narayana—all these mean ultimately Sat-Chit-Ananda, purity, perfection, all-light, eternity and immortality.

13. Japa plus Karma Yoga

Even when you do manual work, give your hands alone to work, but give the mind to God (do mental Japa of the Mantra), like the typist or the harmonium-player who types or plays and talks to you, or like the lady who knits clothes and talks and jokes with her comrades while she is

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walking along the road. You will be able to do two things at a time by practice. The manual work will become automatic, mechanical or instinctive. You will have two minds, as it were, for the time being. A portion of the mind will be in the service of the Lord, in meditation, in Japa, even while working. Repeat the Name of the Lord while at work also. Ashtavadhanis do eight things at a time. They play at cards, move the man in Chaturanga-play (chess play), dictate some passages to a third man, talk to a fourth man in order and continuation, and so on. This is a question of training the mind. Even so, you can so train the mind that you can work with the hands and also remember God at the same time. This is Karma-Yoga and Bhakti-Yoga combined. The Lord Krishna says:

"Tasmat Sarveshu Kaleshu Mamanusmara Yudhya cha,
Mayyarpita-manobuddhir Mameva eshyasi asamshayah".

"Therefore at all times think of Me and fight; with mind and reason set on Me, without doubt, thou shalt come unto Me alone."—Gita, Chapter VIII—7. Though the cow grazes on the pasture, having been separated from the calf, her mind is always fixed on the calf alone. Similarly, like the cow, you should fix the mind on God when you do Japa, and give your hands to work which is only worship of the Lord.

14. Likhita Japa

Write down daily in a note-book your Ishta Mantra or Guru Mantra, for half an hour. When you write the Mantra, observe Mowna. Write the Mantra clearly in ink. On Sundays and holidays write this for one hour. In a

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common place collect your friends also and let them write the Mantras. This is Likhita Japa. You can develop a wonderful power of concentration. Prescribe this to all of your family members. Incalculable spiritual benefits are derived from Likhita Japa.

Note:- A specimen of the Likhita Japa is given on pages 76,77 The rules that are to be observed for Likhita Japa Sadhana. are given on pages 77,78,79.

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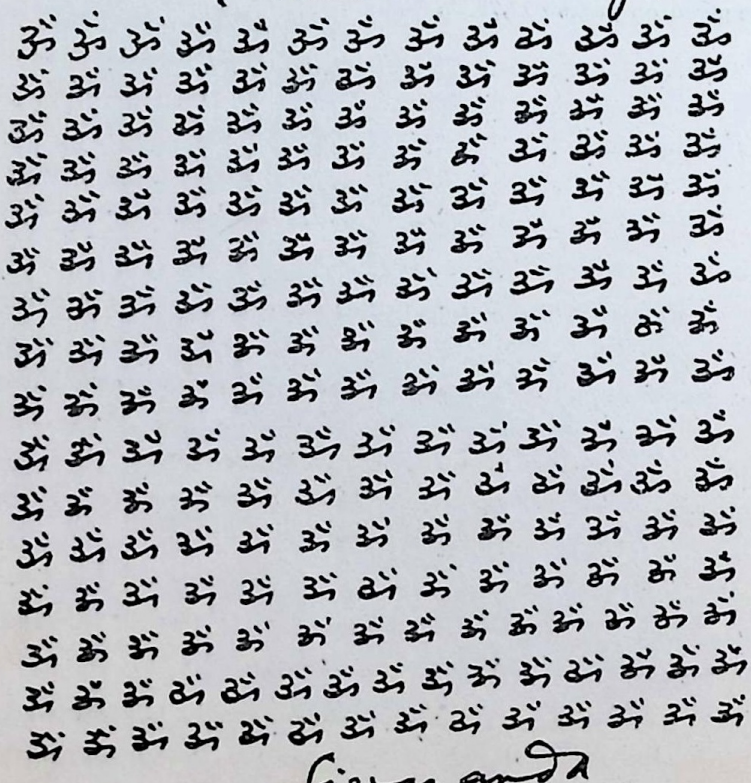
ॐ

5th July 1941.

Likhit Japa

(Mantra-writing)



Sivananda

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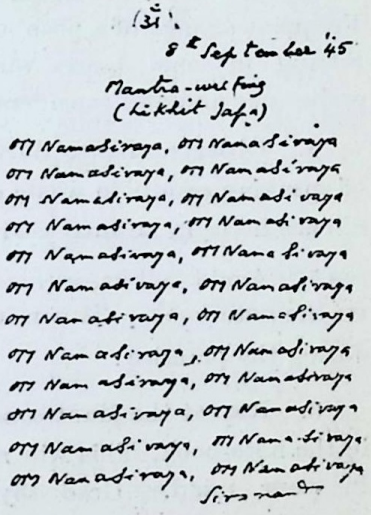
Of the various methods of Japa described in the scriptures, *viz.*, Vaikhari, Upamshu and Manasika, etc., Likhita Japa is very efficacious. It helps the Sadhaka in concentration of the mind and gradually leads to meditation.


(31)
8th September 45
Mantra-writing
(Likhit Japa)
Om Namasivaya, Om Namasivaya
Om Namasivaya, Om Namasivaya
Om Namasivaya, Om Namasivaya
Om Namasivaya, Om Namasivaya
Om Namasivaya, Om Namasivaya
Om Namasivaya, Om Namasivaya
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Om Namasivaya, Om Namasivaya
Om Namasivaya, Om Namasivaya
Om Namasivaya, Om Namasivaya
Om Namasivaya, Om Namasivaya
Om Namasivaya, Om Namasivaya
Om Namasivaya, Om Namasivaya
Sivanan

An aspirant should select the Mantra of his tutelary deity or Ishta, according to his liking or inclination. Repetition of the same Mantra with meaning and Bhava should be practised both orally and in writing. For oral Japa, the help of a Mala or rosary is required. For Likhita Japa a note-book and a pen should be used. In Mantra writing (Likhita Japa) there is no restriction about any particular script. It may be written in any language. The following rules may be observed while practising Mantra-writing :—

1. Regularity and punctuality of time should be observed. This would itself bring the requisite help and be of the utmost benefit to the Sadhaka.

2. Physical and mental purity should be observed. Before sitting for Mantra-writing, the face, hands and feet should be washed. Effort should be made to keep the mind pure during Mantra writing. Drive out all worldly thoughts while writing Mantra.

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3. Continue to sit in one pose as long as possible. Frequent change of a pose or Asana should be avoided. Sitting in one Asana would increase your power of endurance and also considerable energy will be preserved.

4. Observe silence during the practice. Too much of speaking results in waste of energy and waste of time. Silence helps in an increased out-turn of work.

5. Avoid looking hither and thither. Fix your eyes on the note-book. This would help concentration of mind during the practice.

6. Repeat the Mantra mentally also while writing it in the note-book. This will make a three-fold impression in your mind. Gradually your whole being will be involved and engrossed in the Mantra.

7. Fix a particular number of Mantras for one sitting. This will keep your practice intact and you will never get out of touch with the Mantra.

8. When you have once started the practice, do not leave it till you have finished the daily quota of one sitting. Do not allow your mind to be diverted to other engagements, as this would be an obstruction in the Sadhana. Have at least half an hour's writing at one sitting.

9. To help concentration, one uniform system of writing from top to bottom or from left to right may be maintained during a particular sitting. The whole Mantra should be written at once in continuity. Do not break the Mantra in the middle when you come to the end of the line.

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10. When a Mantra is selected by you, try to stick to it tenaciously. Frequent change of Mantra is not advisable.

The above rules, if strictly observed, will help you much in your quick evolution. You will develop concentration wonderfully. By prolonged and constant practice the inherent power of the Mantra (Mantra-Sakti) will be awakened, which will fill your very existence with the Divinity of the Mantra.

The note-book should be well kept and treated with respect and purity. When completed, it should be stocked in a box and kept in your meditation room in front of the Lord's picture. The very presence of these Mantra-note-books will create favourable vibrations requisite for your Sadhana.

The benefits of Mantra-writing or Likhita Japa cannot be adequately described. Besides bringing about purity of heart and concentration of mind, Mantra-writing gives you control of Asana, control of Indriyas, particularly the sight and the tongue, and fills you with the power of endurance. You attain peace of mind quickly. You approach nearer to God through Mantra-Sakti. These benefits can be experienced only through regular and incessant practice of Likhita Japa. Those who are not conversant with this Yoga should start the practice immediately and even if they take to this practice for half an hour daily, they will realise its benefits within six months.

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15. Number of Japa

Every man is unconsciously repeating the "Soham" Mantra 21,600 times daily within 24 hours. You should repeat your Ishta Mantra at least 21,600 times daily to correspond to the 21,600 natural (Soham) breaths that every living being takes in and exhales. Then the efficacy of the Mantra is great. The mind will be purified quickly.

You must increase the number of Japa from 200 to 500 Malas (each Mala contains 108 beads). Just as you are very keen in your taking food twice daily, tea in the morning and cocoa in the evening, etc., you must evince extreme keenness in doing Japa also 4 times, in the morning, noon, evening and night. Death may come at any moment, without a second's notice. Prepare yourself to meet it with a smile, uttering Sri Ram, Sri Ram and merging in Ram- in Eternal Bliss, Infinite Glory, Ananda and Self-Knowledge. Even on your tours you must do Japa and reading of Gita. Do you not eat and drink on your tour? Do not become ungrateful to the Inner Ruler (Antaryamin) who gives you daily bread and looks after you in every way. You can do Japa even in the latrine. But do it there mentally. Ladies can do Japa mentally even during their monthly periods. There are no restrictions of any kind in Mantra Japa for those who do it with Nishkama-Bhava, for the attainment of Moksha. Restrictions or Vidhis come only when people repeat any Mantra with Sakama-Bhava, to get fruits, such as wealth, Swarga, son, and

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so on. You can wear Malas around your neck even while answering the calls of nature.

Manasika Japa takes more time than the two other kinds of Japa. But some can do Manasika Japa more quickly. The mind becomes dull after some hours. It cannot turn out the work of Japa efficiently. The speed becomes lessened. Those who calculate the number of Malas of Japa according to the watch should take recourse to rolling beads if there be any such dullness. If there be any pain in rolling the beads you can use a 'Japa Thaili' or a bag for covering the fingers.

It is always better to take to medium speed in Japa. It is not the speed but the Bhava and mental concentration that bring about the maximum benefits through Japa. There must be Akshara-Shuddhi in repetition. Every word must be pronounced very clearly. There must not be mutilation of any word. This is very very important. Some people finish one lakh of Japa daily, within 7 hours, in a hurried manner, just as a hired carpenter or mason or contractor does the work hastily in order to get his wages in the evening. Do not have any contract work with God. There cannot be any real devotion in having any contract with God. Of course there is one advantage in doing Japa with electric speed. If the mind is dull, if the mind is wandering wildly in sensual objects, you can keep a very high speed in doing Japa, for 15 or 30 minutes. The high-speed-Japa will stimulate the dull mind and bring it back quickly to the Lakshya or the focussing point.

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Those who take recourse to Purascharana and keeping up of daily spiritual diary should be very exact and accurate in keeping the record. There must be mathematical or scientific accuracy. They should watch the mind very carefully and, if it becomes dull during Japa, they should do more Japa to allow it a free margin. Immediately they should resort to Japa by Mala till dullness vanishes. It is better to take into consideration the number of Japa that is done when the mind is in full spirits and to omit that which is done when the mind is lethargic. Let whatever you do be genuine.

In 14 hours you can do 3,000 Malas of HARI OM Japa. In 7 hours you can do one lakh times Japa of SRI RAMA Mantra. In half an hour you can do 10,000 times SRI RAMA Japa. If you do Japa of a Mantra 13 crore times you will have Darshana of its Adhi-Devata in physical form. If you are sincere and earnest you can do this within four years.

Those who wish to do Purascharana may live on milk and fruits. This makes the mind Sattwic. One will derive great spiritual benefits by living on pure Sattwic diet alone. The practice of Akhanda-Mowna (unbroken silence) during Purascharana is highly beneficial. Those who are not able to practise this can observe full Mowna for a week in a month or only on Sundays. Those who practise Purascharana should not get up from the Asana till they finish the fixed number. They should not change the pose also. Counting can be done through Mala, fingers or watch.

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The Brahma-Gayatri Mantra has twenty-four Aksharas or letters. So, one Gayatri-Purascharana constitutes the Japa of Gayatri Mantra 24 lakh times. There are various rules for Purascharana. If you repeat the Mantra 4,000 times daily, you should keep up that number daily, all throughout, till you finish the full 24 lakhs. Cleanse the mirror of the Manas of Mala and prepare the ground for the sowing of the spiritual seed.

As Omkara or Pranava is for Sannyasins, so is Gayatri for Brahmacharis and Grihasthas (householders). The fruits that are attained by meditation on Omkara can be attained by meditation on Gayatri also. The same goal that is reached by a Paramahamsa Sannyasin can be reached by a Brahmachari or a householder by meditating on Gayatri.

Get up at 4 a. m., at Brahmamuhurta, and start Japa and meditation. If you find this difficult, get up at least before sunrise.

It is better if you do Japa of Gayatri 3000 to 4000 times daily. Your heart will be rapidly purified. If you are not able to do this number of Japa, do it at least 108 times daily—36 times at sunrise, 36 times at noon, and 36 times at sunset.

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16. TIME TABLE

No.	Mantras	Speed per Minute		
		Low	Med.	High
1.	OM ...	140	250	400
2.	Harih OM or Sri Rama	120	200	300
3.	OM Namah Sivaya ...	80	120	150
4.	OM Namo Narayanaya ...	60	80	120
5.	OM Namo Bhagavate Vasudevaya	40	60	90
6.	Gayatri Mantra ...	6	8	10
7.	Maha-Mantra or Hare Rama Mantra	8	10	15

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FOR JAPA

No. of Japa that can be done in one hour				Time required for completion of one Purascharana, devoting 6 hours daily				
Low	Med.	High		Yr.	M.	D.	Hrs.	Ms.
8,400	15,000	24,000	Low	...	...	...	11	54
			Med.	...	...	...	6	40
			High	...	...	...	4	10
7,200	12,000	18,000	Low	...	...	1	3	47
			Med.	...	...	...	16	40
			High	...	...	...	11	7
4,800	7,200	9,000	Low	...	...	17	2	10
			Med.	...	...	11	3	30
			High	...	...	9	1	35
3,600	4,800	7,200	Low	...	1	7	0	15
			Med.	...	...	27	4	45
			High	...	...	18	3	15
2,400	3,600	5,400	Low	...	2	23	2	0
			Med.	...	1	25	3	30
			High	...	1	7	0	15
360	480	600	Low	3	0	16	0	45
			Med.	2	5	8	5	30
			High	1	7	15	3	35
480	600	900	Low	3	0	16	0	45
			Med.	2	5	8	5	30
			High	1	7	17	3	35

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17. Akhanda-Japa

Akhanda-Japa of any Mantra can be done. The Akhanda-Japa can be conducted for 12 hours or more according to convenience. This can be done on Sundays and other holidays when more leisure is at the disposal of the members. Any number of people can take part in Akhanda-Japa. Even three, four, twelve or more members can conduct Akhanda-Japa. Each member should be allotted at least one hour's time. Arrangements can be made previously regarding the hour of each particular member, when he will do the Japa.

Start the Japa at 6 a.m. and continue it up to 6 p.m. One member will do Japa for one hour, say from 6 a.m. to 7 a.m. The next member is required to be present at least 5 minutes prior to his fixed time. He will wash his hands and feet, do Achamana and sit near the preceding member, take up his Mala and start repeating the Mantra in a slightly audible tone. Thus the sitting member will know that his successor has taken up the Japa, and he may get up as soon as he finishes the Mala. Keep the eyes closed while doing Japa and seat yourself in the usual pose or Asana which you are accustomed to sit on. It is not absolutely necessary that the previous member should get up immediately when his successor relieves him. He may, if he so wishes, continue the Japa as before.

The number of Malas may be recorded against each member's name. Towards the close of the Akhanda-Japa all the members can assemble together and repeat the

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Mantra. At 6 p.m. have Arati before the Lord's picture and afterwards distribute the sacred Prasad.

The members should not be allowed to talk and disturb others. It would be highly beneficial if, along with the Japa, the members can fast, or observe at least partial fast by taking milk and fruits. Ladies also can take part in Akhanda-Japa.

Collective Japa is highly beneficial. The Mantra-Shakti is awakened quickly. The Rajasic and Tamasic forces will be soon destroyed. More Sattva and harmony will pervade the place where Akhanda-Japa is done.

18. Power of Sound and Name

The power of sounds is tremendous. Ideas are generated in the mind by the mere hearing of sounds. Every name has a form corresponding to it. Shabda and Artha are inseparable. The form related to a name is at once manifested in the mind the moment that name is heard by the ears and transmitted to the mental consciousness. There are names denoting forms which are abhorred and there are also names denoting forms which are much desired. Pains and pleasures become the experiences in the mind when it is aware of hateful and delightful objects, respectively, through hearing of them. When anyone suddenly shouts: "Scorpion! scorpion!" "Snake! snake!" you at once apprehend the scorpion or the snake and jump in fright. When anyone calls you a "donkey" or an "ass" you are annoyed and you show anger. Why do you do this? Because there is created in your mind

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the consciousness of your supposed contact or identity with something which you think is very dangerous or far inferior to you. So you get terrified or feel that you are depreciated. That is why you jump in fear when you hear of the presence of a scorpion or a snake near you, and do not tolerate your being addressed as a donkey or an ass. Through anger you wish to show that you are not a donkey.

When such is the power of the name of an ordinary thing of this world, what a tremendous power should there be in the Name of God ! God is the completion or the fullness of existence. Hence, the Name which denotes Him, too, is full and perfect. Therefore, the power of the Name of God is incalculable, for it is the height or the zenith of power. The Name of God can achieve anything. There is nothing impossible for it. It is the means to the realization of God Himself. Even as the name of a thing in this world generates the consciousness of that thing in the mind, the Name of God generates God-consciousness in the purified mind and becomes the direct cause of the realization of the Highest Perfection, i.e., God, Freedom and Immortality.

19. Bija-Aksharas

A Bija-Akshara is a seed-letter. It is a very powerful Mantra. Every Devata has his or her own Bija-Akshara. The greatest of all Bija-Aksharas is OM or Pranava, for it is the symbol of the Para-Brahman or the Paramatman Himself. OM contains within itself all the

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other Bija-Aksharas. OM is the general sound or the common seed from which all the particular sounds or secondary seeds proceed. The letters of the alphabet are only emanations from OM which is the root of all sounds and letters. There is no Mantra superior to or greater than OM. OM, as it is pronounced ordinarily, is an outward gross form of the real subtle inaudible state of sound which is called the Amatra or the immeasurable fourth transcendental state. As the various Devatas are the aspects or forms of the One Supreme Being, so the various Bija-Aksharas or Bija-Mantras are so many aspects or forms of the Supreme Bija or Mantra, viz., OM. Even the letters 'A', 'U' and 'M' do not really give the transcendental or original state of sound. Even this triliteral so and is only an expression or manifestation of the highest primal Dhwani or Vibration. The transcendental sound of OM is heard only by Yogis and not by the ordinary ear. In the correct pronunciation of OM the sound proceeds from the navel, with a deep and harmonious vibration, and gradually manifests itself by stages at the upper part of the nostrils where the Anusvara or the Chandrabindu is sounded.

Generally a Bija-Mantra consists of a single letter. Sometimes it constitutes several syllables. For example, the Bija-Mantra 'Kam' has a single letter with the Anusvara or the Chandrabindu which forms the termination of all Bija-Mantras. In the Chandrabindu, Nada and Bindu are blended together. Some Bija-Mantras are made up of compound letters, such as the Mantra 'Hreem'. The Bija-Mantras have a significant inner mean-

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ing and often do not convey any meaning on their face. Their meaning is subtle, mystic. The form of the Bija-Mantra is the form of the Devata signified by it.

The Bijas of the five Mahabhutas or great elements, i.e., of the Devatas or the presiding intelligences of the elements, viz., Ether, Air, Fire, Water and Earth, are respectively Ham, Yam, Ram, Vam and Lam. The meanings of a few Bija-Mantras are given here, to serve as examples.

OM (ॐ)

OM consists of three letters: A, U and M. It signifies the three periods of time, the three states of consciousness, the entire existence. 'A' is the waking state or Virat and Vishwa. 'U' is the dreaming state or Hiranyagarbha and Taijasa. 'M' is the sleeping state or Ishwara and Prajna. Study the Mandukyopanishad in detail in order to understand the meaning of OM.

HAUM (हौं)

In this Mantra, Ha is Shiva. Au is Sadashiva. The Nada and Bindu mean that which dispels sorrow. With this Mantra Lord Shiva should be worshipped.

DUM (दुं)

Here Da means Durga. U means to protect. Nada means the mother of the universe. Bindu signifies action (worship or prayer). This is the Mantra of Durga.

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KREEM (क्रीं)

With this Mantra Kalika should be worshipped. Ka is Kali. Ra is Brahma. Ee is Mahamaya. Nada is the mother of the universe. Bindu is the dispeller of sorrow.

HREEM (ह्रीं)

This is the Mantra of Mahamaya or Bhuvaneshwari. Ha means Shiva. Ra is Prakriti. Ee means Mahamaya. Nada is the mother of the universe. Bindu means the dispeller of sorrow.

SHREEM (श्रीं)

This is the Mantra of Mahalakshmi. Sha is Mohalakshmi. Ra means wealth. Ee means satisfaction or contentment. Nada is Apara or the manifested Brahman or Ishwara. Bindu means the dispeller of sorrow.

AIM (ऐं)

This is the Bija-Mantra of Sarasvati. Ai means Sarasvati. Bindu means the dispeller of sorrow.

KLEEM (क्लीं)

This is the Kamabija. Ka means the Lord of desire (Kamadeva). Ka may also mean Krishna. La means Indra. Ee means contentment or satisfaction. Nada and Bindu mean that which brings happiness and sorrow.

HOOM (हूं)

In this Mantra, Ha is Shiva. U is Bhairava. Nada is the supreme. Bindu means the dispeller of sorrow.

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This is the threefold Bija of Varma or armour (coat of mail).

GAM (गं)

This is the Ganesha-Bija. Ga means Ganesha. Bindu means the dispeller of sorrow.

GLAUM (ग्लौं)

This also is a Mantra of Ganesha. Ga means Ganesha. La means that which pervades. Au means lustre or brilliance. Bindu means the dispeller of sorrow.

KSHRAUM (क्ष्रौं)

This is the Bija of Narasimha. Ksha is Narasimha. Ra is Brahma. Au means with teeth pointing upwards. Bindu means the dispeller of sorrow.

There are, like these, many other Bija-Mantras which signify various Devatas. 'Vyaam' is the Bija of Vyasa-Mantra, 'Brm' of Brihaspati-Mantra, 'Raam' of Rama-Mantra.

Shri-Vidya

Shri-Vidya is the great Mantra of Tripurasundari or Bhuvaneshwari or Mahamaya. It is also called the Panchadashi or the Panchadashakshari, for it is formed of fifteen letters. In its developed form it consists of sixteen letters and is called the Shodashi or the Shodashakshari. The aspirant should directly get initiation of this Mantra from a Guru, and should not start reading it for himself or doing Japa of it, of his own accord. This

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is a very powerful Mantra and, when it is not properly repeated, it may harm the Upasaka. So it is imperative that it should be got directly from a Guru who has got Siddhi of this Mantra.

The general rule is that this Mantra (Shri-Vidya) should be repeated after one's passing through certain stages of self-purification through other Mantras. In the beginning a Purascharana of Ganesha-Mantra should be done. Then Purascharanas of Gayatri-Mantra, Maha-Mrityunjaya-Mantra and Durga-Mantra (Vaidika or Tantrika) have to be done. After this the Panchadashakshari and the Shodashakshari have to be taken up for Japa.

The Bija-Mantras and the Shrividya should not be repeated by those who are not well acquainted with them. Only those who have a very good knowledge of the Sanskrit language and who have been directly initiated by a Guru (who has Mantra-Siddhi) can take up the Japa of Bija-Mantras and the Shrividya. Others should not approach these Mantras and should do only their own Ishta-Mantras which are easy to pronounce and remember.

20. Mantras Additional

Rama-Gayatri

१. ॐ दाशरथये (दाशरथाय) विद्महे सीतावल्लभाय धीमहि । तन्नो रामः प्रचोदयात् ॥

Hanumad-Gayatri

२. ॐ अञ्जनीजाय विद्महे वायुपुत्राय धीमहि । तन्नो हनुमान् प्रचोदयात् ॥

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Krishna-Gayatri

३. ॐ देवकीनन्दनाय विद्महे वासुदेवाय धीमहि। तन्नः कृष्णः प्रचोदयात्

Gopala-Gayatri

४. ॐ गोपालाय विद्महे गोपीजनवल्लभाय धीमहि। तन्नो गोपालः प्रचोदयात् ॥

Parashurama-Gayatri

५. ॐ जामदग्न्याय वीद्महे महावीराय धीमहि। तन्नः परशुरामः प्रचोदयात् ॥

Dakshinamurti-Gayatri

६. ॐ दक्षिणामूर्तये विद्महे ध्यानस्थाय धीमहि। तन्नो धीशः प्रचोदयात् ॥

Guru-Gayatri

७. ॐ गुरुदेवाय विद्महे परब्रह्मणे धीमहि। तन्नो गुरुः प्रचोदयात् ॥

Hamsa-Gayatri I

८. ॐ हंसाय विद्महे परमहंसाय धीमहि। तन्नो हंसः प्रचोदयात् ॥

Hamsa-Gayatri II

९. ॐ परमहंसाय विद्महे महातत्त्वाय धीमहि। तन्नो हंसः प्रचोदयात् ॥

Hayagriva-Gayatri

१०. ॐ वागीश्वराय विद्महे हयग्रीवाय धीमहि। तन्नो हंसः प्रचोदयात् ॥

Tantrika-(Brahma-) Gayatri

११. ॐ परमेश्वराय विद्महे परतत्त्वाय धीमहि तन्नो ब्रह्म प्रचोदयात् ॥

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Sarasvati-Gayatri

१२. ॐ वाग्देव्यै च विद्महे कामराजाय धीमहि। तन्नो देवी प्रचोदयात्॥

Lakshmi-Gayatri

१३. ॐ महादेव्यै च विद्महे विष्णुपत्न्यै च धीमहि। तन्नो लक्ष्मीः प्रचोदयात्॥

Shakti-Gayatri

१४. ॐ सर्वसंमोहिन्यै विद्महे विश्वजनन्यै धीमहि। तन्नः शक्तिः प्रचोदयात्॥

Annapurna-Gayatri

१५. ॐ भगवत्य च विद्महे माहेश्वय च धीमहि। तन्नोऽन्नपूर्णा प्रचोदयात्॥

Kalika-Gayatri

१६. ॐ कालिकायै च विद्महे श्मशानवासिन्यै धीमहि। तन्नोऽघोरा प्रचोदयात्॥

Transliteration

1. Om Dasharathaye (Dasharathaya) Vidmahe Sitavallabhaya Dheemahi, Tanno Ramah Prachodayat.

2. Om Anjanijaya Vidmahe Vayuputraya Dheemahi, Tanno Hanuman Prachodayat.

3. Om Devakinandanaya Vidmahe Vasudevaya Dheemahi, Tannah Krishnah Prachodayat.

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4. Om Gopalaya Vidmahe Gopijanavallabhaya Dheemahi, Tanno Gopalah Prachodayat.

5. Om Jamadagnyaya Vidmahe Mahaviraya Dheemahi, Tannah Parashuramah Prachodayat.

6. Om Dakshinamurtaye Vidmahe Dhyanasthaya Dheemahi, Tanno Dheeshah Prachodayat.

7. OM Gurudevaya Vidmahe Parabrahmane Dheemahi, Tanno Guruh Prachodayat.

8. Om Hamsaya Vidmahe Paramahamsaya Dheemahi, Tanno Hamsah Prachodayat.

9. Om Paramahamsaya Vidmahe Mahatattvaya Dheemahi, Tanno Hamsah Prachodayat.

10. Om Vagishvaraya Vidmahe Hayagrivaya Dheemahi, Tanno Hamsah Prachodayat.

11. Om Parameshvaraya Vidmahe Paratattvaya Dheemahi, Tanno Brahma Prachodayat.

12. Om Vagdevyai cha Vidmahe Kamarajaya Dheemahi, Tanno Devi Prachodayat.

13. Om Mahadevyai cha Vidmahe Vishnupatnyai cha Dheemahi, Tanno Lakshmih Prachodayat.

14. Om Sarvasammohinyai Vidmahe Vishvajananyai Dheemahi, Tannah Shaktih Prachodayat.

15. Om Bhagavatyai cha Vidmahe Maheshvaryai cha Dheemahi, Tanno-nnapurna Prachodayat.

16. Om Kalikayai cha Vidmahe Shmashanavasinyai Dheemahi, Tanno-ghora Prachodayat.

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Anushtubha-Mantras

Narasimha-Mantra

१. ॐ उग्रं वीरं महाविष्णुं ज्वलन्तं विश्वतोमुखम्।
नृसिंहं भीषणं भद्रं मृत्युमृत्युं नमाम्यहम् ॥

Rama-Mantra

२. ॐ रामभद्र महेष्वास रघुवीर नृपोत्तम।
भो दशास्यान्तकास्माकं रक्षां कुरु देहि श्रियं च ते ॥

Krishna-Mantras

I

३. ॐ कृष्णाय वासुदेवाय हरये परमात्मने।
प्रणतक्लेशनाशाय गोविन्दाय नमो नमः ॥

II

४. ॐ कृष्णाय वासुदेवाय देवकीनन्दनाय च।
नन्दगोपकुमाराय गोविन्दाय नमो नमः ॥

III

५. ॐ कृष्णाय यादवेन्द्राय ज्ञानमुद्राय योगिने।
नाथाय रुक्मिणीशाय नमो वेदान्तवेदिने ॥

IV

६. ॐ वसुदेवसुतं देवं कंसचाणूरमर्दनम्।
देवकीपरमानन्दं कृष्णं वन्दे जगद्गुरुम् ॥

Hayagriva-Mantra

७. ॐ ऋग्यजुःसामरूपाय वेदाहरणकर्मणे।
प्रणवोद्गीथवपुषे महाश्वशिरसे नमः ॥

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Transliteration

1. Om Ugram Viram Mahavishnum Jvalantam Vishvatomukham, Nrisimham Bhishanam Bhadram Mrityumrityum Namamyaham.

2. Om Ramabhadra Maheshvasa Raghuvira Nripottama, Bho Dashasyantakasmakam Raksham Kuru Dehi Shriyam cha Te.

3. Om Krishnaya Vasudevaya Haraye Paramatmane, Pranatakleshanashaya Govindaya Namo Namah.

4. Om Krishnaya Vasudevaya Devakinandanaya cha, Nandagopakumaraya Govindaya Namo Namah.

5. Om Krishnaya Yadavendraya Jnanamudraya Yogine, Nathaya Rukminishaya Namo Vedantavedine.

6. Om Vasudevasutam Devam Kamsachanuramardanam, Devakiparamanandam Krishnam Vande Jagadgurum.

7. Om Rigyajuhsamarupaya Vedaharanakarmane, Pranavodgithavapushe Mahashvashirase Namah.

Mantra for self-surrender

ॐ नमोऽस्तु ते महायोगिन्
प्रपन्नमनुशाधि माम् ।
यथा त्वच्चरणांभोजे
रतिः स्यादनपायिनी ॥

"Salutation to Thee, O great Yogin! Pray, direct me that have fallen at Thy feet, so that I may find unfailing delight in Thy lotus-feet."

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21. Hints on Japa-Yoga Sadhana

1. Need for Japa-Sadhana

1. Man cannot live by bread alone; but he can live repeating the Name of the Lord alone.

2. A Yogi crosses the ocean of Samsara by his Chittavritti-Nirodha, controlling the modifications that arise in the mind; a Jnani by his Brahmakara-Vritti (by raising the pure thought of Infinity); and a Bhakta by doing Nama-Smarana. The Name of the Lord has a very great power. It gives eternal bliss. It bestows immortality (Amritattva). Through its power you can have direct vision of the Lord. It brings you face to face with the Supreme Being and makes you realise your oneness with the Infinite and the whole world at large. What a wonderful, magnetic, electrifying influence the Name of the Lord possesses ! Feel it, my dear friends, by chanting His Name and rolling the beads. One who does not do Smarana of Hari is a Neecha (low-born). The day spent without the remembrance of His Name is a mere waste.

3. It was by the glory of Rama-Nama that the stones floated in water, and the bridge, the Setu, over the sea, was built by Sugriva and his companions, at Rameshwara. It was Rama-Nama that cooled Prahlada, when he was thrown into a conflagration of fire.

4. Any Name of the Lord is nectar. It is sweeter than sugar-candy. It gives immortality to the Jivas. It is the essence of the Vedas. Amrita came out, in days

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of yore, during the process of the churning of the ocean by the Devas and the Asuras. By churning the four Vedas, the Name of Rama, the nectar, was brought out to quench the three kinds of Taapa of the ignorant Jivas. Drink it again and again by constant repetition, just as Valmiki did in days long gone by.

5. That bungalow or palace or a place in which or where no Hari-Sankirtana or worship is done is only a burial ground, even though it is furnished with sofas, electric lights and electric fans, fine gardens, and such other things.

6. Renounce everything. Live on alms. Live in seclusion. Repeat 'Om Namo Narayanaya' fourteen crore times. This can be done within four years. Do one lakh times Japa daily. You can see Hari face to face. Can you not undergo a little suffering for a short period, when you can thereby get the fruit of immortality, infinite peace and eternal happiness ?

7. Japa is a very great purifier. It checks the force of the thought-current moving towards objects. It forces the mind to move towards God, towards the attainment of eternal bliss.

8. Japa eventually helps in obtaining Darshana of God. The Mantra-Chaitanya is hidden in every Mantra.

9. Japa reinforces the Sadhana-Shakti of the Sadhaka. It makes him morally and spiritually strong.

10. The vibration produced by the chanting of a Mantra corresponds to the original vibration that arose from Hiranyagarbha.

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11. The rhythmical vibration produced through Japa regulates the unsteady vibrations of the five sheaths.

12. Japa changes the mind-stuff from worldliness to spirituality, from Rajas and activity to Sattva and illumination.

13. The Name of the Lord is an inexhaustible storehouse of spiritual knowledge.

14. Even mechanical repetition of a Mantra plays a great part in the evolution of the soul. Even a simple parrot-like gramophonic repetition of a Mantra, too, is beneficial. It has got its own effect.

2. Practice of the Divine Name

15. In the Satya-Yuga meditation has been prescribed as the principal form of discipline, as the minds of men were generally pure and free from distractions.

16. In the Treta-Yuga sacrifices were prescribed, as materials for the performance of Yajna were easily procurable then, and as people were slightly Rajasic.

17. In the Dwapara-Yuga worship is recommended as the principal form of Sadhana, as there is greater facility for direct worship of God, and as there is a greater manifestation of the sportive energy of God.

18. In the Kali-Yuga, as the minds of men are naturally prone to greater distractions, meditation, worship and performance of sacrifices are not possible. Therefore, loud chanting of the Divine Name or Kirtana or Namasmarana (remembrance of the Lord's Name)

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has been recommended as the principal Sadhana for God-realisation.

19. God's Name is your boat, Sankirtana is your raft. Cross this ocean of Samsara with this boat and raft.

20. No one obtains liberation without the Name of the Lord. Your highest duty is to repeat His Name always. Name is the greatest Treasure of treasures.

21. Rama-Nama is the true substance of the four Vedas. He who repeats "Rama, Rama", pouring out tears of love, attains life eternal and everlasting bliss. The Name "Rama" will guide him on the path. Therefore, say "Rama, Rama."

22. He who recites Sri Rama's Name can never come to grief. Lord Rama is the bestower of blessedness. He has the power to liberate people from the unceasing round of births and deaths.

23. The Name of Hari is, undoubtedly, the surest, safest and the easiest means of expiating sins. This is a well-known fact.

24. The Name of the Lord is the unfailing source of strength. In the darkest hour of your trial, only God's Name will save you.

25. Prahlada, Dhruva and Sanaka realised God through Namasmarana or remembrance of the Lord's Name.

26. The greatest of sinners can attain God-realisation through the blessings of the Name.

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27. Meditate on God's Name with the belief that the Name and the Named (God) are identical.

28. Japa or recitation of the Lord's Name purges the mind of all impurities and fills it with bliss. It attunes the soul with God and fills it with His presence. It brings about perfect communion of the soul with God.

29. Take refuge in the Lord with all your being, and chant His Name with devotion. This is the final verdict of the Shastras and the considerate opinion of the saints.

30. Chanting of the Lord's Name brightens the mirror of the mind, burns the forest of desires and bathes the whole being in a flood of joy.

31. Resist temptation by taking refuge in the Name of the Lord. Have love for solitude and silence. Have the inward life. All miseries will terminate. You will enjoy supreme felicity.

32. Strike the chords in your heart by chanting OM, by doing Japa of OM Namah Sivaya, by singing Hare Rama, Hare Krishna; and hear the thrilling, eternal, superb music of the Soul.

33. Repeat constantly "OM Namo Bhagavate Vasudevaya," the Dwadasha-Akshara or the twelve-lettered Mantra of Sri Krishna, the joy of Gokula, the delight of Sri Radha, the darling of Nanda, and obtain His grace and Darshana.

34. God is the one Doctor for all sicknesses. Rely on Him alone. The Names of God are the most potent, unfailing tonics, sure panaceas, well-tried elixirs, sovereign specifics.

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35. My rosary is my tongue, on which I repeat God's Name.

3. The Name is the All

36. Nama (Name of the Lord) and Nami (the Lord Himself) are one.

37. Name can bring you face to face with God.

38. Name is the way; Name is the Goal.

39. Name is a safe boat that can take you to the other shore of fearlessness, freedom and bliss immortal.

40. Name is the supreme purifier and enlightener.

41. Name is the potent dispeller of the darkness of ignorance.

42. Name is the bestower of eternal bliss, perennial joy and everlasting peace.

43. The glory and greatness of Name cannot be adequately described in words.

44. Name is filled with countless powers and potencies.

45. Name is elixir, ambrosia and divine nectar.

46. Name is more precious than the wealth of the whole world.

47. Name is the bridge that connects the devotee with God.

48. Name is the master-key that opens the door of elysian bliss and Moksha.

49. Name fills the heart with divine Prema, joy and bliss.

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50. Name is your sole prop, support, refuge, solace, centre, ideal and goal.

51. Name is a potent antidote to all evils of this world. It will establish peace, good-will and unity on this earth.

52. Take refuge in the Name and constantly recite it with feeling and Bhava and single-minded devotion. All troubles, miseries, pains and sorrows will come to an end.

4. Ajapa-Japa

53. Ajapa means Japa without moving the lips. It is associated with the flow of the breath. Generally "Soham" Mantra is styled as Ajapa-Japa. The human being is unconsciously doing this Japa 21,600 times daily, within 24 hours. Will you mark the breath now carefully? You will hear the sound "SO" when you inhale and the sound "HAM" when you exhale. Simply note the breath every now and then, and for one hour daily sit in a closed room and do "Soham" Dhyana—"I am He." This is an easy method for concentration and meditation.

54. Those who have retired from service should repeat the Rama Mantra at least 50,000 times daily. They will derive immense benefit. They can do it within six hours. They will get a great deal of peace of mind, purity, strength, Ananda and Darshana of the Lord.

55. Those who have taste for music can sing the Rama Mantra, or any other Mantra. The mind gets

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exalted quickly. Sit alone and sing His Name. Bhava-Samadhi will ensue.

5. Bhaktas who realised God through Japa

56. Rogue Ratnakara became Sage Valmiki by repeating "Mara, Mara" (the inverted form of RAMA) as advised by Sage Narada.

57. Tukaram, the Maharashtra saint, had direct Darshana of Lord Krishna, several times, by repeating simply "Vitthal—Vitthal" (another name for Lord Krishna), the name of the Deity at Pandharpur.

58. Dhruva, that wonderful boy of devotion, repeated "Om Namo Bhagavate Vasudevaya," the Dwadasha-Akshara Mantra of Lord Krishna, and had His Darshana.

59. Prahlada uttered 'Narayana, Narayana', and saw Hari face to face.

60. Ram Das, the spiritual preceptor of Shivaji, repeated thirteen crore times Rama-Mantra: "Sree Ram, Jaya Ram, Jaya Jaya Ram," by standing in water in the Godavari, near the Takli village. He became a great saint.

61. Live alone for at least a few hours daily. Sit alone. Do not mix. Go to a lonely place. Close your eyes. Repeat the Name of the Lord silently, and mentally, too, with intense devotion. Continue this practice. You will learn to live in God. You shall have His Darshana.

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22. The Glory Of Mantra-Diksha

Initiation into the Divine Name or the solemn Mantra-Diksha is one of the holiest and most significant of the sacred rituals in the spiritual life. To receive the Guru-Mantra from a realised saint and Sad-Guru is the rarest of good fortune and the most precious of the divine blessings that may be bestowed upon the aspirant. The full glory of this Mantra-Diksha, specially when it is done by a realised soul, can hardly be imagined even fractionally by the initiated who has not yet a proper idea of what the Mantra and Mantra-Diksha really imply. The process of Mantra-Diksha is one of the most ancient in this sacred land and is the grandest jewel in the treasure of our peerless culture. The sacred Mantra or the Divine Name is a vital symbol of the Supreme Divinity directly revealed in the innermost depths of divine communion to the sages of Self-realisation in the hoary Vedic and Upanishadic times. These symbols are in the nature of unfailing keys to give access into the transcendental realms of Absolute Experience. Mantras are potent givers of direct experience of the highest Reality, handed down to us from those far off ancient times. Mantras have been carefully handed down to us down the centuries, generation after generation, right up to the present modern age of materialism, by the long succession of saints, through the system of Guru-Parampara.

A most tremendous transformation begins to take place in the innermost core of the conscience of the initiated or the receiver of the Mantra. The initiated

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is himself unaware of this fact because of the veil of ignorance or Mula-Ajnana that still covers him, even as a poor man sleeping soundly in his humble cottage at night, carried silently and deposited upon a royal couch in the Emperor's Palace, remains completely unaware of his transfer, because he is still in deep sleep. But, nevertheless, this transformation starts with initiation, and like unto a seed that is sown in the earth, ultimately culminates in the grand fruit of realisation or Atma-Jnana. To reach fruition, even as the seed has to pass through a process of developing into a seedling, a plant, a sapling and then a full-grown tree, even so the Sadhaka, after receiving initiation, must make earnest and continuous effort in the form of spiritual Sadhana if the Diksha is to become blissfully fruitful as Self-realisation. This part is the Sadhaka's sole responsibility in which task he will doubtless receive the help, guidance and grace of the Guru in the measure of his firm faith and loyalty to him. As a pearl-oyster patiently and eagerly awaits the drops of rain when the star Swati is in ascendency, receives the drop and converts it in itself, through its own efforts and processes, into a very valuable pearl, the Sadhaka eagerly and devoutly awaits Mantra-initiation from the Guru, receives the sacred Mantra from him on the rare auspicious occasion, cherishes it and nurtures it in himself, and by his effort or process of Sadhana transforms it into a tremendous spiritual power which breaks the fort of Avidya or ignorance and opens the door to the blissful Immortal Experience.

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How great a transformation and innermost purification takes place from the Mantra-Diksha can be gathered from the incident in which, after the Divine Sage Narada had departed from Lord Narayana's Presence in Vaikuntha, the Lord directs Lakshmi to sprinkle water on and clean the spot occupied by Narada during his short stay. When Goddess Lakshmi enquires in astonishment the reason for this strange procedure, the Lord explained that this is because "*Narada has not yet been initiated,*" meaning thereby that the peculiar mysterious inner purification that is bestowed by Mantra-Diksha had not yet come to him. Such is the glory of initiation. The process of initiation links you up directly with the Divine Being. Initiation or Mantra-Diksha is at one end of this golden chain and the Lord or the Highest Transcendental Atmic Experience is at the other end of it. Now you know what initiation means.

Initiation puts you in possession with the direct means of attaining the grandest and the highest thing which can be attained, attaining which you obtain everything, knowing which you know everything, and gaining which nothing more remains to be gained! Initiation leads you to the full knowledge and experience that you are neither the mind nor the body, that you are Satchidananda Atma, full of Light and full of the Highest Bliss. May the Grace of the Sad-Guru, the visible God, bestow upon you all the highest fruit of Self-Realization.

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23. Anushthana

Introductory

Anushthana is practice of religious austerity. It is observance of certain disciplines for the sake of obtaining some object or objects of desire. The desire or the object may even be final emancipation. Even that is a desire, though it is generally not included among desires. One who performs Anushthana has to be free from worldly engagements until the end of the Anushthana. He should be completely engrossed in one thought concerned with the austere performance of the observances prescribed by the Shastras or scriptures. Such disciplines mould men and make them fit to realise the higher objects of their desires and ambitions.

Generally the highest form of Anushthana is unselfish worship of God for the sake of self-purification and final emancipation. There is no Anushthana better than this. Other Anushthanas done for the sake of petty material ends are the outcome of ignorance and are not spiritual. Spiritual Anushthana is based on discrimination and has for its ideal the liberation of the soul from the round of birth and death.

Anushthanas can be practised for a day, a week, a fortnight, a month, forty-eight days, ninety-six days, three months, six months or one year. The duration depends upon the ability and the liking of the performer. He can choose any kind of Anushthana according to his circumstances.

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Even the rigour of the Sadhana is dependent upon the constitution and health of the individual. A sick man is not required to take cold bath thrice daily. An unhealthy man with a very weak body is not required to observe absolute fast. A person suffering from an acute disease is not required to forgo taking medicine. Common-sense is the fundamental factor in all Sadhanas. No rule is an eternal rule. Rules change from place to place, time to time and from one condition to another condition. A Sadhaka of Madras may live only with a *langotee* even in the dead winter. But a Sadhaka living in the icy Gangotri cannot be expected to practise the same method even in summer. The climate of the Himalayas is not like that of Trivandrum or Madras. To hold an umbrella when it is raining heavily is not against the practice of Anushthana. The objective of all Anushthanas is rigorous mental discipline and not mere physical mortification.

A pair of shoes used when walking over the glaciers of Kailas or Manasasarovar will not prove detrimental to Anushthana. Absolute necessities of the body are not hindrances. Abnormal cravings are against Anushthana, not the normal requirements. Strict Brahmacharya is an absolute necessity for all Anushthanas. Truth-speaking and non-injury are absolute necessities, for these are mental disciplines.

Any action done against the feeling of the mind is not conducive to the rigour of the Anushthana. The actions of the mind alone are actions, not those of the

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body. One who feels one thing and does another thing is a Mithyachari. To him the fruit of Sadhana will not accrue. The mind is the author of all actions. The body is only the instrument. Suppressing the effect when the cause is vigorously working will not help in the annihilation of the cause. The mind has to be calmed and for that all Sadhanas are done in one way or the other.

Japa-Anushthana

An Ishta-Mantra is selected first. The object of Anushthana should be within the limits of the Mantra chosen; e.g., one should not do Japa of Hanuman in order to get a son. Foolish desires should not be cherished when performing Anushthana. One should not do Anushthana for destroying or harming other beings. This is a great blunder. This will lead to the destruction of the performer himself, in case the other party is more powerful than the performer. Generally a sublime spiritual desire should be kept in view when any Anushthana is practised.

The Japa-Sadhaka should start his Anushthana in the early morning at Brahma-Muhurta on an auspicious day. He should take a bath in a river or even in the water of a well if other water is not available. He should observe Mowna all along until the completion of the day's Anushthana. The major portion of the day should be utilised for Japa. The Sadhaka should offer prayers to the sun and the Devata of the Mantra which he is going to take up in Anushthana. He should offer his daily prayers and

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perform Sandhya. Then he should sit on a clean place facing the east or the north with a Mala in his hand. His mind should be concentrated on the deity of the Mantra. The purpose of the Anushthana should be borne in mind all along. Complete Mowna should be observed. The eyes should be shut. The senses should be withdrawn. There should be no other thought except that of the Ideal before him.

The Sadhaka should not approach his wife at any time until the whole of the Anushthana is over for the prescribed period. There should not be any thought of wife, children or property during the performance of the Anushthana or even during rest at night. These are all hindrances in the attainment of the object desired out of the Anushthana.

It is better to feed at least one person daily until the end of the Anushthana. On the last day a Havana should be performed with Ahutis equal to one-tenth of the total number of Japa done. On the last day also poor-feeding may be conducted for the satisfaction of one's self. Water-libations, equal in number to that done in Havana, may be given, or else (if it is found to be inconvenient) the number of Japa may be increased by that number.

To put it in a nutshell, Japa-Anushthana is performance of Japa for a protracted period with concentration of mind and without any thought of the external world. This leads to the achievement of the object of desire.

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Generally as many lakhs of Japa as there are letters in the Mantra are done. But it is better to do more than this prescribed number if the actual fruit of the Japa is to be acquired. The mind of man is generally very impure and it requires much labour to purify it in order to make it fit for concentration on the Mantra and its deity. Generally many Purascharanas are required to get at the ideal in mind. One Purascharana does not bring the desired object, because the human mind is ever distracted and is filled with Rajas and Tamas.

Swadhyaya-Anushthana

The Sadhaka takes up the study of the Vedas, the Mahabharata, Ramayana, or Bhagavata for reading. In the case of the Bhagavata it is called the Saptaha. In the case of the Vedas it is called Adhyayana. In the case of the other two it is called Parayana. The Anushthatri should observe the same disciplines as detailed above. Arghya (libation), Havana, etc., should be performed as in Japa-Anushthana.

Other Anushthanas

All Anushthanas can be performed on the same lines with slight changes according to the necessity of the occasion. A woman-Anushthatri will have slight changes in the rules regarding performances. She should not start the Anushthana during the time of her menses. Nor should the menses occur in the middle of the Anushthana. Generally it is better for them to take up Anushthana only for a period of less than a month. They should not suckle their children during the time of Anushthana. Even

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women should observe Brahmacharya during the performance of Anushthana. They also should take daily bath as in the case of men. All other rules are just like those for men. Women should not take up Anushthana of Gayatri-Japa or Veda-Adhyayana.

Generally by Anushthana the Shastras mean only Japa and Swadhyaya. Meditation is not considered an Anushthana. It is a higher step where the word Anushthana loses its meaning. Worship also can be considered as an Anushthana, though it is not included in the orthodox conception. The rules for all Anushthanas constitute the central idea that there should be exclusive occupation in the performance of Anushthana to the total detachment from all family-engagements or worldly activities. Even worldly thoughts should not enter the mind of the Anushthatri. Anushthana is a great Tapas or austerity and should be performed with great reverence, faith and carefulness.

Time-Limit For Anushthana

There is no time-limit for Anushthana. It all depends upon the liking of the individual. It can be done even for a single day. It has its own effect. But better it is to practise for long periods, since the mind is well disciplined in such practices. The longer the Anushthana, the greater the power that the Sadhaka gets. He becomes like a Yogi, possessed of health, wealth, prosperity, knowledge and power. Whatever he wishes for, he gets. Anushthana can be performed even in night time. As a matter of fact the practice at night is more powerful and

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brings, quicker results than the Anushthana done during day-time. At night the mind is calm and free from the world. That is why all practices at night have got a greater force or Samskara.

Conclusion

Anushthana is a precursor to the practice of Yoga. It disciplines the mind and prepares the mind for Yogic Meditation. It is a severe Tapasya which, if not performed with any worldly desire, will lead the Sadhaka to the height of spiritual illumination.

24. Method of Mantra-Purascharana

The mode of repetition of a Mantra with feeling and in a particular manner, a definite number of times, with right observances, until a fixed number of Japa is reached, in order to obtain substantial benefit out of the Mantra, is called Purascharana.

The practitioner has to observe certain rules and regulations that have been laid down in the Shastras in regard to Purascharana and has to undergo perfect dietetic discipline also in accordance with those injunctions.

The Mantra, when it is mentally recited in this manner, will bring to the Sadhaka all that he desires *within its jurisdiction.* The following is a brief description of "Mantra-Purascharana-Vidhi".

Diet

The practitioner of Purascharana of a Mantra should take the following diet :—Vegetables, fruits, milk, roots

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and tubers, curd, barley, Havishya (rice cooked along with ghee, sugar and milk, and which has been offered to God); or he may live on pure Bhiksha alone.

One who takes only milk-diet during the whole period of his Sadhana will have Mantra-Siddhi by repeating the Mantra only a single lakh times. But he who takes others of the prescribed diet will have Siddhi only after finishing three lakh Japas.

Place for Japa

Any holy place of pilgrimage, any place on the banks of holy rivers, caves, tops of hills and mountains, confluence of rivers, huge holy forests, below the Ashwattha tree, Tulasi gardens, Devata temples, sea shore, solitary places,—all these are recommended as places fit for Japa. If none of these can be easily found, one may perform the Mantra-Sadhana in his own house.

But Japa done in one's house will produce only as much effect as it commonly will under ordinary circumstances. In holy places, the effect will be one hundred times more. On river-banks it will be one lakh times more. But the effect produced by Japa performed in the presence of Maha-Vishnu will be infinite.

Directions

The Sadhaka should sit facing either the east or the north, during Japa. During the night time, he may sit facing the north only.

Bath

One should bathe three times a day, and if it is impossible, he may take bath at least twice, or even once,

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according to his conveniences and prevailing circumstances.

Padma, Siddha, Swastika, Sukha or Vira Asana is recommended for Japa. Cotton cloth, blanket, silk or tiger skin should be used as seat, which will bring Saubhagya, Jnana and early Siddhi.

Japa done by sitting on Krishnajina (skin of a particular kind of deer) will give Jnana. Tiger's skin will bring the bliss of Moksha. When none of these Asanas is available Darbha-Asana, i.e., Asana made of Kusha grass, will do for the purpose.

Use of Malas

Sphatika Mala, Tulasi Mala or Rudraksha Mala may be used for counting during Japa. The Mala should be respected and worshipped, and kept in all sacredness. After finishing Japa, it must be kept in a pure and clean place. An advanced aspirant can use any Mala, or he may not use the Mala at all. It all depends upon the stage of evolution in which one is.

How to do Japa

Abstracting the mind from all worldly objects, being merged in the inner meaning of the Mantra, one should repeat the Mantra, neither very quickly nor too slowly. The Mantra should be repeated as many lakhs of times as there are letters contained in the Mantra. For example, the Japa of the Panchakshara of Siva should be done five lakh times, the Ashtakshara of Narayana eight lakh times, and the Dvadashakshara of Krishna twelve lakh times. In the case of impossibility, half of the required

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number may be done. But in no case should it be less than a lakh.

In ancient days people's minds were very pure and powerful, and so Akshara-Laksha-Japa used to bring to them Siddhi or Sakshatkara of the Deity. In these days, however, people are of impure minds, and so they may not have Darshana of the Divinity through Akshara-Laksha-Japa done only once. Cinema-impurities, drama-impurities, and various other kinds of impurities clog the minds of the people of these days, and they are not able to achieve any tangible progress. They have to continue the Japa-Purascharana until Sakshatkara. In the case of some persons several Purascharanas may have to be done even for effecting the preliminary purification of the mind, itself. After this the Purascharana that is done will bring Sakshatkara or realization of the Deity.

If it is found that even after the Purascharana Siddhi of the Mantra is not got, due to some old evil Samskaras of the previous birth, one should not lag behind, but perform Purascharana once again. He should continue it again and again until his mind is completely purified and ultimate Siddhi is gained. It should also be borne in mind that Japa done during the time of solar or lunar eclipses will produce a tremendous effect and hence this rare opportunity should not be missed by anybody, whenever it offers itself.

During the six seasons of the year (like Vasanta, etc.), one should perform Japa, before noon, at noon, after noon, at midnight, in the early morning and in the evening, respectively.

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Homa or Yajna

The number of Japa done during each day should be constant and should not vary day by day. Everyday after finishing the Japa, Ahutis of ghee or oblations of the Charus that are prescribed, equal in number to one-tenth of the Japa done should be offered in the sacred fire. Or else, this may also be done at the end of each lakh, according to convenience. The Havana or Homa should be performed strictly according to the rules laid down by the Brahmana portions of the Vedas, the Kalpa-Sutras and the Smritis. In this matter it is advisable to get the help of an experienced Purohita.

When the required number of Japa is over, oblations equal in number to one-tenth of the total Japa done, should be offered in Yajna, uttering the same Mantra with each offering or Ahuti.

In case one is unable to perform Homa and observe its restrictions, he can worship the Deity, do, in addition to the total Japa already done, further Japa equal in number to one-tenth thereof, and feed Brahmins and Mahatmas afterwards.

Rules to be observed during Japa

Sleeping on the bare ground, celibacy, worship of the Deity three times a day, prayer to the Deity, faith in the Mantra, bath three times every day, abandoning of oil-bath, are to be observed strictly as vows during the Mantra-Sadhana period.

Absent-mindedness, laziness, spitting while doing Japa, anger, relaxation of legs from the Asana, speaking of foreign language (all others except Sanskrit and one's

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mother tongue are foreign languages), speaking with people of the opposite sex and with unspiritual persons, chewing betel leaves, sleeping during day time, receiving gifts, attending singing and dancing. mischief-making—all these should be rigidly shunned, if one wants success in his Sadhana.

Salt, meat, pungent things, sweetmeats from bazar, pulses, speaking lies, doing injustice, worshipping other deities, applying sandal paste to the body, wearing flowers, sexual intercourse or talking about sex matters and mixing with such people should be put an end to completely during Mantra-Purascharana.

The Sadhaka should not sit placing one leg on the other, and he should not touch his feet with hands. Concentration of the mind on the Mantra and its meaning is very essential at all times. Japa should not be done when walking here and there or looking this side and that side. The Upasaka should never be engaged in other activities even in mind, and should not be murmuring, grumbling, etc., or covering the face with any kind of garment.

Atonement for break of Japa

On seeing or talking with immoral persons, sneezing through the nose, passing wind through the anus, yawning, Japa should at once be stopped and is to be continued only after getting oneself purified by Achamana, Pranayama and Darshana of the Sun-God.

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Conclusion

After finishing the required number of Malas of Japa, Homa with Ahutis equal in number to 1/10 of Japa, Tarpana amounting to 1/10 of Homa, Marjana or sprinkling oneself with water by means of a blade of Kusha grass, equal to 1/10 of Tarpana, and feeding of Brahmins counting 1/10 of Marjana, are to be done regularly. The Mantra-Siddhi will then be very quickly attained.

Brightness, clearness and tranquillity of mind, contentment, dispassion towards sense-objects, will dawn on Mantra-Siddhi, if the Purascharana is done without any selfish desire or motive behind it. The Sadhaka will see effulgence everywhere and his own body will seem to be bright with light, being completely divine in nature. He will see his Deity alone everywhere and whatever he desires will be at his fingers' tips.

The aspirant, as a rule, should not do Purascharana for any petty selfish end. Sakama-Upasana will not bring to him real spiritual knowledge and experience or inner strength. Japa should be done with an aspiration to obtain the grace of God and realise God. There is nothing so great and noble as attaining God-consciousness. Therefore, let your Mantra-Purascharana be Nishkama, free from all mundane desires. Do not desire for even Swarga-Loka. Love only God and offer the Japa-Purascharana at His Feet. When He is pleased nothing remains unachieved for you. The best Purascharana is that which is done for self-purification and Atma-Sakshatkara, Brahma-Sakshatkara or realization of God.

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CHAPTER V

STORIES OF JAPA-YOGIS

Introductory

Tulasi-Das, Rama-Das, Kabir, Mira Bai, Vilvamangala (Sur Das), Lord Gauranga (Chaitanya Maha-Prabhu), Narasi Mehta of Guzerat, and several others had realised God merely through Japa and intense devotion (Ananya-Bhakti). Why not you also, my dear friends? Why not you also become great spiritual personages? What one has done, another also can do. In this Kali Yuga God-realisation can be had in a short period. It is the grace of the Lord. You need not do severe Tapas now. You need not stand on one leg for several years, as people did in days of yore. You can realise God through Japa, Kirtana and prayer.

I have to reiterate once more that the Japa of any Mantra has a tremendous purifying influence on the mind. All the Saktis are in the Name of God. It makes the mind Antarmukha (introspective), turns the mind inward. It thins out all Vasanas (Vasana-Kshaya). A Vasana is a subtle desire. It is a latent desire. It is the propelling force that precedes the desire. It is a latent tendency.

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The Japa of a Mantra reduces the force of Sankalpa. It attenuates the mind. The mind becomes thread-like (state of Tanumanasi, the third Bhumika or stage of Jnana). It fills the mind with Sattwa-Guna, peace, purity and strength. It develops the will-force.

Read the book "Garland of Letters" or "Varnamala" by Justice Woodroffe. You will realise the efficacy of Mantras.

1. Dhruva

Uttanapada was one of the sons of the First Manu. Uttanapada means "with uplifted foot." This perhaps refers to the period when the Jiva, having still the spiritual element strong in him, was not fixed in the course of material descent, but had one foot towards Mahar-Loka. Uttanapada had two wives, Suruchi (with good graces) and Suniti (of good morals). Uttama or the best was the son of Suruchi. Dhruva or the fixed was the son of Suniti. Once upon a time, Dhruva found Uttama on his father's lap and wished to be there himself. For fear of Suruchi, Uttanapada did not dare stretch his hands towards Dhruva, while Suruchi herself taunted the boy for his impudent aspiration. Stung to the quick by the bitter words of his stepmother, Dhruva forthwith left the place and went straight to his mother and related to her his grievances. Suniti advised her son, who was only five years old, to do Tapas. Dhruva did not lose time but left home to do Tapas as directed by his mother. Narada met him on the way. "Thou art a child, Dhruva!" said the great Rishi. "How is it possible for thee to find out

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him by Tapas, who is attainable by intense Yoga, concentration and freedom from passion, practised for several births? Desist from this attempt, my boy, for the present. Try, when thou hast enjoyed all the things of the world, and hast grown old." But Dhruva was fixed in his resolve and he importuned Narada to teach him how to meditate. Narada initiated Dhruva into the mysteries of the Mantra "*Om Namo Bhagavate Vasudevaya*", told him how to meditate on Bhagavan Vasudeva, and asked him to do Tapas at Mathura where Bhagavan permanently resides. Dhruva passed his days in austere asceticism, standing on one foot and living on air. The prince at last controlled his breath and with deep concentration saw the Divine Light in the heart. Bhagavan withdrew that Light from the heart, and on the break of Samadhi, Dhruva found the same Divinity outside, standing before him. Words he had none for a time. Bhagavan, addressing him said: "O thou, Kshatriya boy! I know thy resolve. Do thou ever prosper. I give thee a place which is ever bright and where Nirvana is constant. The planets and stars are attached to that place. Those that live for a Kalpa will die, but that place shall never be destroyed. Dharma, Agni, Kashyapa, Indra and the seven Rishis, with all the luminaries of the sky, are constantly revolving round that place. Thou shalt succeed thy father on the throne and reign for 36,000 years. Thy brother, Uttama, shall disappear in a forest. Thy stepmother, Suruchi, shall die in pursuit of her son. The place where thou shalt finally go is my own Abode, higher than that of the Rishis, and there is no return from it."

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Dhruva returned to his parents and was placed by his father on the throne. Dhruva married Brahmi, the daughter of Sisumara, and had two sons by her, Kalpa and Vatsara. He had another son, Utkala, by Ila. Uttama was killed by a powerful Yaksha, while out on a hunt. Dhruva went out to the North to take revenge on the Yaksha, for his brother's death. He killed several thousands of innocent Yakshas, and Kinnaras in battle. Manu took pity on them and asked his grandson to desist from fight. Dhruva bowed in obedience to Manu and so Kubera, the King of Yakshas, became much pleased with him and blessed him, too. After thirty-six thousand years, Sananda and Nanda, two companions of Vishnu, came with a chariot, and took Dhruva to the promised Abode.

2. Ajamila

Ajamila was the son of a Brahmana. He was dutiful, virtuous, modest, truthful and regular in the performance of Vedic injunctions. One day in obedience to his father he went into the forest and there collected fruits, flowers, sacrificial wood and Kusha; on returning he saw a Sudra in company with a slave-girl. He tried much to subdue his passions but did not succeed. He spent the whole of his patrimony to win the love of that girl. He gave up his own wife and kept company with that slave-girl. He had, by her, several sons of whom the youngest was Narayana. Ajamila lost all his good qualities in low company and he forgot his daily practices. To support the woman and her children, he had recourse to all sorts of vicious and unlawful acts. Narayana was the favourite among his sons.

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He caressed him always. At last Ajamila's end approached. He thought, even then, of his youngest son who was playing at a distance. Three fierce-looking messengers of Yama appeared with ropes in hand. Terrified at the sight, Ajamila cried out: "Narayana, Narayana." Instantly the messengers of Vishnu appeared. At the time when the servants of Yama were drawing out the Jiva from the heart of Ajamila, the attendants of Vishnu stopped them with a strong voice. "But who are you" said they, "to interfere with the just sway of Yama?" The bright attendants of Vishnu only smiled and asked: "What is Dharma? Does your Lord Yama hold the sceptre of punishment against all who perform Karma? Is there no distinction made?"

The astral messengers replied:—"The performance of Vedic injunctions is Dharma and their disregard is Adharma. This Ajamila in his earlier days duly respected the Vedas. But in company with the slave-girl he lost his Brahmanism, disregarded the Vedas and did things which a Brahmana should not do. He justly comes to Yama for punishment."

The attendants of Vishnu expressed wonder at these words: "And you are servants of him, who is called the king of Dharma, and you do not know that there is something above the Vedas, too. This Ajamila consciously or unconsciously took the Name of *Narayana* and that saved him from your clutches. It is the nature of fire to consume fuel, and so it is in the nature of Vishnu's Name to destroy all sins. If one unconsciously takes some

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powerful medicine, does it not have effect? It matters not whether Ajamila meant his youngest son or not; but he took the name of *Narayana*. So you must retire."

Wonderstruck, the servants of Yama left their hold over Ajamila. They went away and complained to their Master: "There must be one law and one dispenser of that law. Otherwise some will be punished and others not. Why should there be this difference? We know Thee to be the sole dispenser of the Law for the vicious. But just now the attendants of Vishnu came and wrested from our hands a transgressor against the Vedas."

"True, my sons," replied Yama, "there is some one above me, and it is Vishnu. His ways are mysterious. The whole Universe is in Him. His attendants always save His votaries. Only twelve of us know His Dharma, which is Bhagavata, and no one else. These twelve are Brahma, Siva, Sanat-Kumara, Narada, Kapila, Manu, Prahlada, Janaka, Bhishma, Bali, Suka and myself."

Ajamila heard the conversation between the messengers of Yama and of Vishnu. He became sorely penitent. He overcame his attachments, left the house and went to Haridwara. There he meditated on Vishnu, with concentrated mind. The former attendants of Vishnu appeared once more and took him on a chariot to Vishnu-Loka.

3. A Disciple

Faith Can Work Miracles

A great Guru who lived in a temple on the bank of a broad river and had many hundreds of disciples all over

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once summoned all the disciples saying that he wanted to see them all before his death which was to take place soon. The most favourite disciples of the great Guru who always lived with him grew anxious and always kept themselves close to him both day and night. For they thought that he might disclose to them at last the great secret which made him so great, and all of them fearing, lest they should miss the great opportunity, watchfully awaited the moment when the secret would be revealed. For, though their Guru taught them many sacred Mantras they acquired no powers and hence thought that the Guru still kept himself the method which made him great. Disciples from everywhere arrived every hour and waited with great expectation.

Now a humble disciple who lived far away on the opposite side of the river also came. But the river which was in high floods was too turbulent even to allow boats to pass. However, the humble disciple must not wait, as in the meanwhile the Guru may pass away. He should not tarry; but what was to be done? He knew that the Mantra which his Guru taught was all-powerful and capable of anything. Such was his faith. So, chanting the Mantra with faith and devotion he walked over the river. All the disciples who saw this were surprised at his powers. And recognising him as the one who came long ago to their Guru and stayed but one day and went away after being taught something by him, all the disciples thought that the Guru gave him away the secret. They sternly demanded of their Guru the reason why he deceived

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them thus, though they served him in every humble manner for many years, and yielded the secret to a stranger who, by the way, came there for a day, long ago.

The Guru, with a smile, waved them to be calm, and summoning the humble disciple to his presence, ordered him to tell the disciples what he was taught by him long ago. The anxious group of disciples was taken aback with amazement when they heard him utter the name of "Kudu-Kudu" with awe, veneration and devotion. "Look", said the Guru, "in it he believed, and thought that he got the clue to all. And even so is he rewarded for his faith, concentration and devotion. But you always doubted that it was not all and that something remained unrevealed still, though I told you Mantras of great powers. This distracted your concentration, and the idea of a great secret was in your mind. You were constantly thinking about the imperfection of the Mantra. This unintentional and unnoticed concentration upon the imperfection made you even imperfect."

4. The Milk-Maid and the Pandit

There was a milk-maid who was daily supplying milk to a Pandit. The Pandit was a learned man and used to deliver lectures and conduct Kathas and do preaching work. The milk-maid had to cross a small rivulet to come to the house of the Pandit. One day she came to the Pandit a little late, on account of flood in the rivulet, due to heavy rains. The Pandit questioned the milk-maid as to why she was late that day. The

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milk-maid said that there was flood in the rivulet and so she could not come early. The Pandit said, "Thousands have easily crossed the ocean through a single Name of God. Could you not cross this tiny stream ?"

The milk-maid had great faith in the words of the Pandit. She was at once transformed. The next day when she came there was flood again. But she remembered the words of the Pandit and sincerely repeated the sacred Name with feeling and Bhava, and crossed the stream which was in floods. That day the Pandit asked her how she was able to come early in spite of the floods. The milk-maid said that she followed his advice and repeated the Lord's Name and crossed the rivulet.

The Pandit was struck with surprise. He wanted to try this method himself. But when he tried to cross the stream which was in floods, he fell into it and was on the point of drowning.

The Pandit had no faith. His was merely dry book-learning. So he was not protected. The milk-maid had true faith. So she was saved. Therefore repeat the Name of the Lord with full faith and devotion. You will be ever protected by the Name of the Lord.

5. Faith: Its Import in the Bhakti Cult of Religion

Religious faith is the primordial factor in the aspirant who is inclined to follow the "Bhakti Marga" to achieve God-realisation. One should have faith in himself, faith

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in his own Guru who initiates him with the appropriate Mantra, and faith in the Ishta Devata chosen by him. It is on the tripod of this faith that the fulfilment of the aspirant's object is resting. The more the Sadhaka puts faith in his Guru in practising his teachings without the least vestige of doubt the more miraculously God's unseen force will be helping him in all his undertakings to a successful culmination. The glory of the Lord's Name and the sincere chanting or remembrance of the same leads the Sadhaka towards the highest goal in life with sanguine success at every stage of progress during his Sadhana, and the utterance

"मूकं करोति वाचालं पङ्गुं लंङ्घयते गिरिम्"

will actually be realised in this very birth itself.

The following illustration culled out from the great epic, the Ramayana, will amplify the above facts:

After defeating the ten-headed monster, Ravana, and redeeming Sita Devi, the Lord, Rama, with Vibhishana (Ravana's brother, but an ally of Rama) and a few of the latter's followers returned to Ayodhya. The coronation over, all the invitees and other dignitaries made their way back to their respective Janapadas. Vibhishana, according to the wishes of the Lord, stayed for a few days more. Now the question cropped up as to how Vibhishana's followers were to return to Lanka in the absence of the famous bridge (Setu Bandha) which had already been dismantled. To Vibhishana the problem was very easy to be solved. He procured a dry leaf of the Aswattha tree

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and scribbled the name of "Sri Rama" thereon and secured the same under a knot in a piece of cloth and handed it over to one of his men and told him: "Hold fast to this knot and plunge into the ocean which will give you a safe passage through". With implicit faith, the Rakshasa, with the knot tight in his hand, jumped into the ocean; and lo! the Divine Miracle—there was only knee-deep of water in the ocean! The Rakshasa easily waded his way to the other shore.

But when he reached the mid-ocean a sort of self-conceit and faithlessness robbed him of the Lord's benediction. He thought, "What might be in this knot of our master to work such wonders?" and instantly inquisitiveness impelled him to untie the knot and see the contents inside. The mere sight of a dry leaf itself made him laugh and scoff at it. Then when he saw the name "Sri Rama" scribbled over it his contempt became so much that he doubted: "What? Can this name play such havoc with the ocean?" No sooner this doubt entered his mind than he found for himself a watery grave due to the sudden deluge and waves of the rough sea.

The above is only one of the many instances which go to prove the efficacy of the Lord's name for the faithful and the reverse to the faithless and doubting. Let us therefore utter the Maha-Mantra:

Hare Rama Hare Rama, Rama Rama Hare Hare
Hare Krishna Hare Krishna, Krishna Krishna Hare Hare

with staunch faith and implicit belief, and holding fast to the same, cross the ocean of Samsara.

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Faith is the primary factor in the path of Bhakti. There is no Bhakti without faith. "Shraddhavan Labhate Jnanam"—"He who has faith attains to wisdom". "Samshayatma Vinashyati"—"He who has doubts in his mind perishes". When the mind is fixed in a particular object, state, condition or notion with intense faith, that very thing is experienced by it. Faith is the peculiar power of the consciousness which makes one take his resort in what is denoted by it. The greatest thing in the world is faith. Without faith in the validity of experience even the dualistic reason cannot function. Man lives by faith. When faith is directed to God it becomes the cause of the liberation of the individual.

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APPENDIX

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1. DIVINE NAMAPATHY

When allopathy, homeopathy, chromopathy, naturopathy, Ayurvedapathy and all other 'pathies' fail to cure a disease, the Divine Namapathy alone can save you. The Name of the Lord is a sovereign specific, a sheet-anchor, an infallible panacea and a cure-all for all diseases. It is an ideal or supreme "pick-me-up" in gloom and despair, in depression and sorrow, in the daily battle of life or the struggle for existence. There is a mysterious power in the Name. There is an inscrutable Shakti in God's Name! All the divine potencies are hidden in the Lord's Name. It is the cream or the quintessence of Chyavana-Prasha, Makaradhwaja, almonds, Vasanta-Kusumakara or Svarna-Bhasma or gold oxide. It is a mysterious, ineffable, divine injection "1910194."

You can take this medicine of Nama-Japa yourself, for curing any disease. You can administer this marvellous medicine to other patients also in your house or elsewhere. Sit by the side of the patient and repeat, with sincere devotion and faith, the Name of the Lord, like Hari Om, Sri Ram, Om Namahsivaya, and sing His Names, also: "Hare Rama Hare Rama Rama Rama Hare Hare;" Hare Krishna Hare Krishna Krishna Krishna Hare Hare. Pray for His mercy and grace. All maladies and agonies

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will come to an end. Do the treatment of Nama-Japa for at least 2 hours in the morning and evening. You will find the miraculous effect within a short time. Both the doctor and the patient should have perfect faith in the Lord's Name, His mercy and grace. The real doctor is only Lord Narayana. Lord Dhanvantari, the physician of the three worlds (who expounded the Ayurvedic Medical Science), has himself declared: "By the medicine of the repetition of the Names Achyuta, Ananta, Govinda, all diseases are cured—this is my definite and honest declaration." In all treatments Lord Narayana is the real doctor. You find that even the world's best doctors fail to cure a dying king. You might have also heard of many instances where patients ailing from the worst type of diseases are cured miraculously, where even the ablest doctors have declared the case hopeless. This itself is clear proof that there is the Divine Hand behind all cures.

The Divine Name will eradicate the disease of birth and death, and bestow on you Moksha, liberation or immortality.

The son of a landlord in Meerut was seriously ailing. Doctors announced the case to be absolutely hopeless. Then the Bhaktas took the case in their hands. They did continuous Kirtan, day and night, for seven days, around the bed of the patient. The patient stood up and began to sing God's Name on the seventh day. He recovered completely. Such is the miraculous power of Sankirtana.

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2. NAMA-APARADHAS

(Offences Against the Divine Name)

It is true that the utterance of the Divine Name can absolve one from all sins and enable one to attain salvation or love of God (both of which are so difficult to get); but that is possible only when the Name is uttered with faith and reverence and the practice is free from all taints of sin against the Name, viz., the following ten offences:—

1. Vilification of saints and devotees.
2. Differentiation among (Divine) Names.
3. Irreverence towards preceptor (Guru).
4. Speaking lightly of the scriptures.
5. Treating the glory of Name as nothing but exaggerated praise.
6. Commission of sins under the cover of Name.
7. Ranking the Name with other virtues and practising fasting, charity, sacrifices, etc., thinking that the Name by itself is insufficient.
8. Recommending the practice of Name to irreverent and ungodly persons who are not prepared to hear such an advice.
9. Want of love for the Name, even after hearing its glory.
10. Emphasis of 'I' and 'mine' and attachment to objects of enjoyment.

If through inadvertence one lapses into any of the above ten sins, the only way to be absolved from it is to repeat the Name again and repent for the mistake.

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The Name itself is the best atonement for sins committed against the Name. Through constant Kirtana or Japa of the Name all the desires can be fulfilled, and Moksha attained ultimately.

3. GOD'S NAME IS ALL-POWERFUL

Lord Rama took birth in the house of Dasaratha, as his son. To remove the afflictions of His devotees the Lord underwent lots of difficulties. He destroyed the sufferings of His devotees and filled them with joy and bliss. But those who repeat His Names are freed from all afflictions. They attain to the highest happiness and bliss. They become, as it were, the house of joy and bliss.

Lord Rama saved Ahalya and bestowed on her immortality, by her mere touch of His Sacred Feet. But His Names have saved countless wicked men of perverted intellects. For blessing Viswamitra Sri Rama killed the daughter of Suketu, Tataka by name. But His Name has, for the welfare of its devotees, destroyed their countless evil desires, just as the sun destroys darkness. Lord Rama, by His own effort, broke the bow of Lord Siva. But the glory of Name is such that it destroys all fears of Samsara. Lord Rama purified one Dandaka forest. But the Name has purified innumerable minds, of their impurities. Lord Rama killed the host of demons, but the Name destroys all the sins of the Kali-age. Lord Rama, saved and blessed Shabari, Jatayu, etc., whereas Rama Nama has saved countless men filled with the afflictions of Kali Yuga. Rama protected and gave shelter to Sugriva

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and Vibhishana, but the Name has saved countless poor people. The glory of Rama is clearly seen in the Vedas and is sung by all great men.

Lord Rama collected the monkeys and got ready a big army to bridge the ocean. He underwent a lot of suffering. But by the mere repetition of His Name, the ocean of Samsara is dried up. Rama killed, in battle, Ravana and his followers. Then he returned to Ayodhya, with Sri Sita. He was then crowned as the emperor of Ayodhya. But devotees by the mere repetition of His Name destroy the mighty army of ignorance. They are immersed in the ocean of bliss. They go carefree. This is due to the power of the Name.

Rama-Nama—Our Only Saviour in Kali-Yuga

Name is the bestower of powers, Siddhis, Riddhis etc., on those who are able to bless others, viz., gods and saints. Lord Siva, realising the glory of Rama-Nama, has selected it out of crores of stories sung in praise of the Lord. He is full of auspiciousness though His Form is outwardly fearful and inauspicious. Suka, Sanaka and other perfected sages, endowed with great powers of Yoga, enjoy Brahmananda (the bliss of the Supreme) only by the power of Nama. Sage Narada knows well the glory of the Name. Hari is the beloved of the entire creation. To Hari Hara (Siva) is dear. Narada is dear to both Hari and Hara. By the repetition of the Name Prahlada became the dearest of

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devotees of the Lord. Dhruva, out of extreme sorrow and remorse, took to the repetition of the Lord's Name. Within six months' time he attained to an enviable position in the world, among the devotees of the Lord. Sri Hanuman repeated with intense devotion the Name of the Lord and became the pet of the Lord. Ajamila, Gajendra, Ganika, etc., attained Moksha by the efficacy of the Divine Name. It will swell to pages after pages to give a succinct account of all the devotees who attained to excellence by the repetition of the Name of the Lord. In Kali-Yuga God's Name is the wish-yielding Kalpataru, and in the Name exists all auspiciousness. By repeating the Name of the Lord Sri Tulasidas himself attained to the highest eminence. He became the pet of the Lord. Ramacharitamanas is itself the glory of Rama Nama,

Not only in the Kali-Yuga but in all ages, at all times, in all the worlds, by the repetition of the Name of the Lord, men have crossed the ocean of Samsara and attained to the highest eminence. In Kali-Yuga Nama-Japa is particularly suited for one's emancipation, just as meditation, performance of sacrifices and worship of the Lord were suited in the other three Yugas, for the attainment of Moksha. In this most troublesome Kali-age there is no other Sadhana for emancipation. Rama Nama is the bestower of bliss and immortality. Here in this world it is like unto one's own parents. A devotee of Rama ends his cycle of birth and death here itself. He takes no more births. Those who have intense faith realise the

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infallible fruits of Rama Nama and lead a happy, peaceful life here and attain immortality hereafter. May Lord Rama bless all !

Om Sri Rama Jaya Rama Jaya Jaya Rama.

4. ESSENCE OF JAPA-YOGA

Japa Yoga is the easy path
To attain God-consciousness;
Japa is repetition of a Mantra
Or Name of the Lord.

There should be Bhava or feeling
When you repeat the Mantra;
The Bhava will come by itself.
Do not bother in the beginning.

There are three kinds of Japa:
Mental, semi-verbal and vocal;
Mental Japa is more powerful.
When the mind wanders, repeat the Mantra loudly.

Sit in Padma or Siddha Asana,
Roll the beads, with closed eyes;
Loud repetition shuts out sounds.
Do alternately silent and loud Japa.

Hari OM, Sri Ram, Sitaram,
OM Namo Bhagavate Vasudevaya,
OM Namo Narayanaya, OM Namahsivaya,
Gayatri, OM and Soham,
Are all very good Mantras.

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Select any Mantra you like,
Or get it from your Sadguru;
Repeat it regularly 21600 times.
Have faith in the Name.

You can do Japa with the breath.
This will be Ajapa-Japa of Soham;
Repeat mentally "So" with inhalation,
And "ham" with exhalation.

You can do Ajapa-Japa of OM, Rama or any Name; Split it into two; take "O" or "Ra" with inhalation; 'M" or "Ma" with exhalation.

Name purifies the heart,
Name destroys Vasanas,
Name burns all sins,
Name gives you Moksha,
Name confers prosperity,
Name removes troubles.

Do Japa in Brahma-Muhurta.
Brahma-Muhurta is 4. 30. a.m.
You will derive immense benefits,
If you practise at this hour.

Do not bother about bath.
A bath is good;
If you cannot take a bath,
Wash your face, feet and hands,
And sit for Japa and meditation.

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As soon as you wake up,
Sit for Japa and meditation.
Practise Asana, Pranayama, later on.
Do not spend half an hour in cleaning the teeth;
Brahma Muhurta may pass away quickly.

If sleep overpowers you,
Stand up and do the Japa;
Or repeat it loudly.
Dash cold water on the face.

Or do Kirtan for ten minutes,
Or practise Pranayama and Asana,
Or stroll for a while, singing the Name,
Or sit on Vajra-Asana.

If you finish your food at 7 p.m.,
If you take milk and fruits at night,
If you avoid taking rice at night,
Sleep will not trouble you.

You can do Japa with Dhyana also ;
This will be Japa-Sahita-Dhyana.
Meditate on the form of the Lord,
When you do Japa of a Mantra.
This is more beneficial.

You are roasted in the fire of Samsara ;
The only remedy is Japa;
The only refuge is the Name of the Lord.
Can anyone live without the Name ?

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O man, why do you waste your time in gossip ?
You will have to repent in old age;
You will have to weep at the hour of death.
Have a rich crop of Japa now.

Do not argue, do not doubt.
Have full reverence and faith in Name.
Name is nectar, Name is your prop.
Cross this Samsara, with this Name.

Ramadas, Tukaram and Narasi Mehta,
Jnana Dev, Nama Dev and Damaji,
Practised Japa and attained God-realisation.
Why not you also, O beloved Govind !

Name is an asset for you,
Name is real wealth for you.
If you repeat the Name one lakh times,
You will have immense spiritual wealth
In the spiritual Bank of the Lord.

Glory to the Name; Glory to Japa !
Glory to God; Glory to Guru !
Glory to those who stick to the Name,
Who repeat daily the Name.

Song of the Glory of Name

Sita Ram, Sita Ram, Sita Ram Bol,
Radhe Shyam, Radhe Shyam, Radhe Shyam Bol.

1. Nam Prabhu kaa, hai sukhakari,
Pap katenge, Chhin me bhari,

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Pap ki Gathari de tu khol.....(Sita Ram...)

2. Prabhu ka Nam Ahalya tari,
Bhakta Bheelni ho gai pyari,
Nam ki mahima hai anmol...(Sita Ram...)

3. Sua padavat, Ganika tari,
Bade bade Nishachar Samhari,
Gin gin papi tare tol..... (Sita Ram...)

4. Jo jo sharan pade, prabhu tare,
Bhavsagar se, par utare,
Bande tera kya lagta mol... (Sita Ram...)

5. Ram bhajan bina, mukti na hove,
Moti sa janma tu, vyartha khove,
Rama Rasamrita pee le ghol...(Sita Ram...)

6. Chakradhari Bhaj Har Govindam,
Muktidayaka Paramanandam,
Hardam Krishna taraju tol.....(Sita Ram...)

Translation

1. Name of the Lord gives immense bliss,
All great sins in a moment vanish,
Untie the bundle of your sins.

2. Name of Prabhu liberated Ahalya,
Bheelni became dear by devotion,
Invaluable is glory of Name.

3. Ganika was liberated by the teaching of the parrot,
The great Rakshasas were slain one and all,
All sinners were freed, being counted and weighed.

4. All who surrendered to Him were freed,
And taken across the ocean of Samsara.
It costs you nothing to repeat His Name.

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5. Moksha cannot be had without Bhajana of Rama,
Why are you wasting this pearl-like life, in vain ?
Drink deep the nectar of Rama Nama.
6. Always remember Hari, the disc-bearer,
Absolute Bliss that gives liberation,
Ever weigh the scales of Krishna's Name.

5. QUESTIONS AND ANSWERS

Question: What is the difference between Japa and Dhyana ?

Answer: Japa is the repetition of the Mantra of a Devata. Dhyana is meditation on His or Her form and attributes. It is the keeping up of a continuous flow of one idea of God.

Q: What is Japa-Sahita-Dhyana and Japa-Rahita-Dhyana ?

A: The aspirant is repeating the Mantra and at the same time he is meditating on the form of His Ishta-Devata. A Krishna-Bhakta repeats the Mantra "OM Namo Bhagavate Vasudevaya" and at the same time he visualises the picture of the Lord, Sri Krishna. This is Japa-Sahita-Dhyana. In Japa-Rahita-Dhyana the devotee continues his Japa for some time along with the meditation and afterwards the Japa drops by itself and he is established in meditation only.

Q: Can Japa alone give Moksha ?

A: Yes, there is a mysterious power in the Mantra, and this Mantra-Shakti brings meditation and Samadhi, and brings the devotee face to face with God.

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Q: Should an advanced aspirant use a rosary ?

A: It is not necessary for an advanced aspirant. But when sleep overpowers him he can take to rolling of the beads, and when the mind is tired of Japa, by way of relaxation he can take to rolling of the beads.

Q: What is the use of repeating the Mantra again and again ?

A: It gives force. It intensifies the spiritual Samskaras.

Q: Can I repeat two or three Mantras ?

A: It is better to stick to one Mantra alone. If you are a devotee of the Lord Sri Krishna try to see Him alone in Rama, Siva, Durga, Gayatri, etc., also. All are forms of the one God or Ishwara. Worship of Krishna is worship of Rama and Devi also, and vice versa.

Q: How to use the rosary ?

A: You must not use the index finger while rolling the beads. You must use the thumb and the middle or the third finger. When counting of one Mala is over revert it and come back again. Do not cross the Meru. Cover your hand with a towel, so that the Mala may not be visible.

Q: Can I do Japa while walking ?

A: Yes; you can do it mentally. There is no restriction for Japa when it is done with Nishkama-Bhava, *i.e.*, for the sake of realising God alone.

Q: What should be the Bhava while repeating the Mantra ?

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A: You can take your Ishta-Devata as your Master or Guru or Father or Friend or Beloved. You can have any Bhava which suits you best.

Q: After how many Purascharanas can I realise God?

A: It is not the number of Japa but purity, concentration, Bhava and feeling and one-pointedness of mind that helps the aspirant in the attainment of God-consciousness. You should not do the Japa in a hurried manner, as a contractor tries to finish off work in a hurried way. You must do it with Bhava, purity, one-pointedness of mind and single-minded devotion.

Q: How does Japa burn the old vicious Samskaras?

A: Just as fire has got the property of burning, so also the Names of the Lord have got the property of burning the sins and the old vicious Samskaras.

Q: Can we control the Indriyas by Japa?

A: Yes, Japa fills the mind with Sattva. It destroys the Rajas and the out-going tendencies of the mind and the Indriyas. Gradually the Indriyas are withdrawn and controlled.

Q: Can a Grihastha do the Japa of Shuddha-Pranava?

A: Yes; if he is equipped with the fourfold discipline or Sadhana-Chatushtaya, if he is free from Mala and Vikshepa, and if he has got a strong inclination to Jnana-Yoga-Sadhana, he can repeat OM.

Q: While doing Japa of OM, does it mean that I should become one with that sound, by its constant repetition?

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A: When you meditate on OM or repeat OM mentally you should entertain the Bhava or feeling: "I am the all-pervading, pure, Sat-chit-ananda Atma." You need not be one with sound. What is wanted is feeling with the meaning "I am Brahman."

Q: What is the meaning of the Mantra: "OM Namo Bhagavate Vasudevaya ?"

A: The meaning is "Prostration to the Lord Krishna." Vasudeva means also: "All-pervading Intelligence."

Q: How to dwell on the form of the Lord Krishna as well as on the Divine attributes ?

A: First practise with open eyes Tratak on the picture. Place it in front of you. Then close the eyes and visualise the picture. Then meditate on the attributes of the Lord, such as Omnipotence, Omniscience, Omnipresence, Purity, Perfection, etc.

Q: I am not able to repeat the Mantra mentally. I have to open the lips. Mental repetition of the Mantra takes for me much time and even the letters are not clearly repeated. Kindly tell me what is this due to. While doing Japa and meditation at a time, I am not able to fix or to concentrate the mind on the Lord. If I fix the mind on the Lord I forget to repeat the Mantra and roll the beads. When I turn my mind to roll the beads, I cannot concentrate on the Lord.

A: You will have to first start with loud repetition of the Mantra and then practise Upamshu-Japa (in a whisper). Only after practice of Upamshu-Japa, for at

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least three months, you will be in a position to do mental Japa. Mental Japa is more difficult. Only when all other thoughts subside there will be pleasure in mental Japa. Otherwise your mind will be brooding over sensual objects only and you will not be able to do mental Japa.

You cannot do mental Japa and mental visualisation of the Lord's form side by side. You will have to gaze at the picture of the Lord and mentally repeat the Mantra. Rolling the beads is only an auxiliary to concentration for beginners. The Mala also goads the mind to God. It reminds you to do Japa. When you are well established in mental Japa, rolling the beads is not necessary. Till that time you will have to roll the beads and concentrate on the picture of the Lord. You need not mentally visualise them.

Mental Japa prepares the mind for meditation on the Lord. When you are able to meditate on the form of the Lord, without fear of interruption by other thoughts, you can do so as long as you can. But the moment you are assailed by other worldly thoughts once again take to mental Japa. Meditation comes only as a result of long and sustained rigorous practice for a number of years. Much patience is needed. Beginners get disheartened if they are not able to meditate after a few days' practice.

Q: If we do Japa of a Mantra without understanding its meaning, or in a hurry, will it have any bad reaction on the person who does?

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A: It cannot have any bad reaction but the spiritual progress will be slow when the Mantra is repeated in a hurry-burry without Bhava or faith. Even when any Mantra is repeated unconsciously or hurriedly without Bhava, without understanding its meaning, it undoubtedly produces beneficial results, just as fire burns inflammable objects when they are brought near.

Q: What are the signs that indicate that the Mantra is really benefiting the Sadhaka?

A: The Sadhaka who practises Mantra-Yoga will feel the Presence of the Lord at all times. He will feel the Divine Ecstasy and holy thrill in the heart. He will possess all Divine qualities. He will have a pure mind and a pure heart. He will feel horripulation. He will shed tears of Prema. He will have holy communion with the Lord.

Q: May I know if mental Japa is more powerful than the practice of chanting of a Mantra loudly?

A: Mental Japa is indeed more powerful. When mental Japa is successfully practised all worldly extraneous thoughts drop off quickly. In Vaikhari and Upamshu-Japa, there is scope for the mind to have its own ways. The tongue may be repeating the Mantra but the mind may be busy with other thoughts. Mental Japa closes the avenues, though worldly thoughts may try to enter the mind. In other words, the trap-door through which thoughts enter the mental factory is closed when the Mantra is being repeated. The mind is filled with the

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power of the Mantra. But you should be vigilant and prevent sleep from overpowering the mind. Desires, sleep and various sensual thoughts obstruct the successful performance of mental Japa. Ragular practice, sincere attempt, sleepless vigilance and earnestness can bring complete success in mental Japa.

Q: Do I hold enough capacity to be enlightened by a Mantra?

A: Yes. Have perfect unshakable faith in the efficiency of a Mantra. A Mantra is filled with countless divine potencies. Repeat it constantly. You will be endowed with capacity, inner spiritual strength and will-power. The Mantra-chaitanya will be awakened by constant repetition. You will get illumination.

Q: What is the meaning of feeling (Bhava) when one does Japa of a Mantra?

A: He who repeats a Mantra should entertain either the Dasya-Bhava (attitude of a servent) or Sishya Bhava (attitude of a disciple) or Putra-Bhava (attitude of a son) while doing Japa. He can also have the feeling of a friend, an offspring or of a husband in regard to the Lord.

He should have also the feeling or mental attitude that the Lord is seated in his heart, that Sattva or purity is flowing to him from the Lord, that the Mantra purifies his heart, destroys desires, cravings and evil thoughts, when he does Japa.

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6. GLORY OF GOD'S NAME

(Gleanings)

Goswami Tulasi-Das has left nothing unsaid about the Glory of Divine Name. There is not the least doubt that all sacred formulae such as the Dvadashakshara (consisting of twelve letters) and Ashtakshara (consisting of eight letters) Mantras bring solace to those entangled in the meshes of worldly attachment. Let every individual depend on the Mantra which may have given him peace. For those, however, who have known no peace, and who are in search of it, the Name of Rama can certainly work wonders. God is said to possess a thousand Names; it means His Names are infinite; His glory is infinite. That is how God transcends both His Names and Glory. The support of the Name, however, is absolutely necessary for people so long as they are tied to their bodies. In the present age even ignorant and unlettered people can take shelter under the monosyllabic Mantra. When pronounced, the word 'Rama' makes a single sound, and, truly speaking, there is no difference between the sacred syllable 'OM' and the word 'Rama'.

The glory of the Divine Name cannot be established through reasoning and intellect. It can be experienced only through reverence and faith.

—*Sri Mahatma Gandhi.*

Once you have developed a taste and reverence for the divine Name, you no longer require to exercise your faculty of reasoning or undertake any other form of

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spiritual discipline. All one's doubts are dispelled through the Name; the heart is also purified through the Name; nay, God Himself is realised through the Name.

Take the Name of Hari every morning and evening, clapping your hands with the rhythm of the sound; all your sins and afflictions will disappear. The forces of ignorance working in your heart will be driven away as soon as you utter the Name of Hari with the clapping of hands.

The Name of God uttered consciously, unconsciously, or even through mistake, will surely bring its own reward. A person who deliberately goes to bathe in a river is in no way better than his friend who is pushed into the river by some one else, so far as ablution as such is concerned; and a third man who remains lying on his cot and on whom a bucket of water is thrown, also, has his body washed.

A plunge taken in a pool of nectar in any way makes one immortal. This will happen both in the case of the person who takes the plunge after much adoration and him who, though unwilling, is forcibly pushed into the pool. God's Name uttered consciously, unconsciously, or even through mistake is bound to produce its effects.

Formerly people used to have simple cases of fever which were cured by a decoction of ordinary ingredients, but now as malarial fever is the order of the day the remedy also is strong. In days of yore people used to

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perform sacrificial rites, Yogic practices and austere penances, but in this age of Kali, life depends on food, and the mind of man is feeble. All sorts of worldly ills are, therefore, cured by merely chanting the Name of Hari with one-pointed attention.

—*Sri Ramakrishna Paramahamsa.*

Blessed be the pious soul who drinks uninterruptedly the nectar of Sri Rama's Name which has been churned out of the ocean of the Vedas, which removes the impurities of the iron age, which lives constantly on the tongue of Lord Siva, which is a sovereign remedy or unfailing specific to cure the disease of worldly existence, and is life itself to mother Janaki.

The Name is even superior to the Lord, because the Aguna and Saguna aspects of Brahman are tasted and realised by the power of the Name. Rama delivered a single lady, Ahalya, whereas the Name has purified crores of wicked men. Rama gave salvation to two or his faithful servants—Shabari and Jatayu, but the Name has been the saviour of countless wicked persons. Live on milk for six months in Chitrakuta, and repeat Rama-Nama incessantly with one-pointed mind and unshakable faith. You will get Darshana of Lord Rama, liberation, Siddhis and all auspicious blessings from the Lord.

Blessed is the son and blessed are his parents who remember Sri Rama in whatsoever way it may be. Blessed is the outcaste or Chandala who repeats the Name of Rama day and night. What is the use of high birth to

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one who does not repeat Rama-Nama ? The highest peaks of mountains give shelter only to snakes. Blessed are the sugarcane, the corn and betel leaves that flourish in the plains and give delight to all.

The two sweet and fascinating letters RA and MA are like the two eyes of the alphabet and the very life-breath of the devotees. They are easy to remember and delightful to all. They are beneficial in this world and sustain us in the other world.

Victory to Rama-Nama which blesses us for ever! Glory to Rama-Nama which confers immortality, eternal peace and infinite bliss on those who repeat it ! —*Sri Tulasi Das.*

O, how amazing is the perversity of misguided people (inhabiting this globe) that they do not remember the Name of Sri Rama, which has the power to liberate them (from the unceasing round of births and deaths)! The utterance of this Name does not involve any exertion, it rings supremely melodious to the ear. Even then, misguided people do not take its remembrance. What a pity ! Mukti (freedom from birth and death) which is exceedingly difficult for us, mortal men, to attain, is easily obtained through the utterance of the Name of Sri Rama. Is there anything more important for a man to do than to repeat this Name ? O chief among the twice-born, Jaimini, the person repeating the Name of Sri Rama at the time of death attains salvation, even if he is the worst sinner. O chief among the Brahmanas, the Name of Sri Rama wards off all evils, fulfils all desires and bestows salvation; all men possessing wisdom should, therefore, constantly

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remember this Name. Verily, I say unto thee, O Brahmana, the moment that passes without the remembrance of the Name of Sri Rama goes in vain. Sages who know the Truth declare only that tongue to possess the sense of taste which relishes the flavour of the nectarine Name of Sri Rama. I declare solemnly, again and again, that a person engaged in the remembrance of Sri Rama's Name never comes to grief. Those who seek to destroy sins accumulated through crores of births, or to possess untold riches in this world, should constantly and devoutly remember the sweet Name of Sri Rama, the bestower of blessedness."

—*Sri Vyasa.*

"Though this age of Kali is full of vices it possesses one great virtue that during this period, through mere chanting of the DIVINE NAME one can obtain release from bondage and realise GOD. That which was attained through meditation in Satyayuga, through performance of sacrifices in Tretayuga and through personal service and worship of GOD in Dwaparayuga can be obtained in Kaliyuga through mere chanting of SRI HARI'S NAME."

—*Srimad Bhagavata.*

"Ye mortals, do not be terrified by the huge fire of sins blazing before you. It will be extinguished by the shower from the cloudlike Name of GOVINDA." —*Garuda Purana.*

By worship and meditation or Japa of Mantras the mind is actually *shaped* into the form of the object of worship and is made pure for the time being through the

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purity of the object (namely, Ishtadevata) which is its content. By continual practice (Abhyasa) the mind becomes full of the object, to the exclusion of all else, steady in its purity, and does not stray into impurity. So long as the mind exists it must have an object, and the object of Sadhana is to present it with a pure one.

Japa or repetition of the Mantra is compared to the action of a man shaking a sleeper to wake him up.

Shabda or sound exists only where there is motion or Spanda. If there is no Spanda (vibration) there is no Shabda. If there is Shabda there is Spanda (vibration).

'Shabda' which comes from the root *Shabd*—"to make sound"—ordinarily means sound in general, including that of the voice, word, speech and language. It is either lettered sound (Varnatmaka Shabda) and has a meaning (Artha); that is, it either denotes a thing or connotes the attributes and relations of things; or it is unlettered sound, and is mere Dhvani (Dhvanyatmaka Shabda) such as the sound of a rushing torrent, a clap of thunder, and so forth.

The first vibration which took place at the commencement of creation, that is, on the disturbance of equilibrium (Vaishamyavastha), was a general movement (Samanya-Spanda) in the whole mass of Prakriti. This was the Pranava-Dhvani or OM sound. OM is only the approximate representation or gross form of the subtle sound which is heard in Yoga-experience.

A Bija or Seed-Mantra is, strictly speaking, a Mantra of a single letter, such as "Kam", which is composed of the

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letter Ka (in Sanskrit) together whith the Chandrabindu (ँ) which terminates all Mantras.

The Mantra of a Devata is the form of that Devata. The rhythmical vibrations of its sounds not merely regulate the unsteady vibrations of the sheaths of the worshipper, thus transforming him, but through the power of striving (Sadhanashakti) of the worshipper there arises the form of the Devata which it is. —*Varnamala.*

Of the various kinds of penances in the form of action or austerity, the constant remembrance of Krishna is the best.

The singing of His Name is the best means for the dissolution of various sins, as fire is the best dissolver of metals.

The most heinous sins of men disappear immediately if they remember the Lord even for a moment.

—*Vishnu Purana.*

7. GLORY OF RAMA-NAMA

(From Ramacharitamanas of Sri Tulasidasji)

बंदउँ नाम राम रघुबर को। हेतु कृसानु भानु हिमकर को॥
बिधि हरि हरमय बेद प्रान सो। अगुन अनूपम गुन निधान सो॥

1. I worship "RAMA" the name of Sri Raghunatha. It consists of "RA" "AA" and "MA". These constitute the roots of Fire, Sun and Moon. ('Ra' is the bija of fire, 'Aa' is the bija of the sun and 'Ma' is the bija of the moon). It is the life-breath of the Vedas. It is formless,

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incomparable and is the storehouse of virtues. These roots ('Ra' 'aa' and 'ma') represent Brahma (the Creator), Vishnu (the protector) and Siva (the destroyer) of the world.

महामन्त्र जोइ जपत महेसू । कासीं मुकुति हेतु उपदेसु ॥
महिमा जासु जान गनराऊ । प्रथम पूजिअत नाम प्रभाऊ ॥

2. This is the Mahamantra ever repeated by Lord Siva. Lord Siva initiates with this Mantra the Jivas who die at Kashi. Lord Ganesha knows the glory of this Name. By the glory of this Name Lord Ganesha is worshipped as the first God in every ceremony.

ज्ञान आदिकवि नाम प्रतापू । भयउ सुद्ध करि उलटा जापू ॥
सहस नाम सम सुनि सिव बानी । जपि जेईं पिय संग भवानी ॥

3. Sage Valmiki knows the glory of Rama-Nama. He was purified by a reverse repetition of the same. Parvati recites Rama-Nama along with Siva, knowing that Rama-Nama is equal to 1000 names of the Lord. Once Lord Siva narrated to Parvati the glory of Rama-Nama.

नर नारायन सरिस सुभ्राता । जग पालक बिसेषि जन त्राता ॥

4. These two letters "RA" and "MA" are like unto Nara and Narayana. They protect the world generally, and particularly the devotees.

राम नाम मनिदीप धरु जीह देहरी द्वार ।
तुलसी भीतर बाहि हुँ जौं चाहसि उजियार ॥

5. If you want light both inside and outside keep this jewel of Rama Nama at the doorway of your tongue,

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says Tulasidas. If you keep a light on the door you get light both inside and outside. So also Rama Nama purifies the mind and bestows prosperity on the devotees.

जाना चहहिं गूढ़ गति जेऊ । नाम जीहँ जपि जानहिं तेऊ ॥
साधक नाम जपहिं लय लाएँ । होहिं सिद्ध अनिमादिक पाएँ ॥

6. Those who are keen in knowing the supreme Truth, those aspirants after Moksha can attain their objective by repeating Nama. Those who are desirous of eightfold powers (Animadi-Aiswarya) can do so by repeating with earnestness the Names of the Lord.

जपहिं नामु जन आरत भारी । मिटहिं कुसंकट होहिं सुखारी ॥

7. The afflicted man repeats the Names of the Lord and he is freed even from the worst of sufferings.

राम भगत हित नर तनुधारी । सहि संकट किए साधु भिखारी ॥
नामु सप्रेम जपत अनयासा । भगत होहिं मुद मंगल बासा ॥

8. Sri Rama incarnated himself as a man, underwent untold sufferings to make his devotees (the Devas) happy But the devotees repeating His Names with devotion cross this ocean of Samsara.

सुक सनकादि सिद्ध मुनि जोगी । नाम प्रसाद ब्रह्म सुख भोगी ॥

9. Rishis Shuka and Sanaka, perfected sages, enjoy the bliss, Brahmananda, by the power of the Divine Name.

नारद जानेउ नाम प्रतापू । जग प्रिय हरि हरि हर प्रिय आपू ॥

10. Narada knows the value of Namo. Hari, Siva mind the entire world adores him. The glory of Narada is the glory of the Lord's Name.

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8. CHANGE THE DRISHTI

Drishti means vision.

There are four ways of transforming evil into good. He who practises this useful Sadhana will never have an evil Drishti. He will never complain of bad environments. You must put these into practice daily.

1. No man is absolutely bad. Everyone has some good trait or the other. Try to see the good in everyone. Develop the good-finding nature. This will act as a powerful antidote against fault-finding habit.

2. Even a rogue of the first order is a potential saint. He is a saint of the future. Remember this point well. He is not an eternal rogue. Place him in the company of saints. In a moment his pilfering nature will be changed. Hate roguery but not the rogue.

3. Remember that Lord Narayana Himself is acting the part of a rogue, thief and a prostitute in the world's drama. This is His Lila (sporting)—"Lokavat tu Lila Kaivalyam." The whole vision becomes changed at once. Devotion arises in your heart immediately when you see a rogue.

4. Have Atma-Drishti everywhere. See Narayana everywhere. Feel His presence. Vasudevah Sarvamiti—Vasudeva is the All (Gita—Chap. VII-19).

5. For a scientist a woman is a mass of electrons. For a Vaiseshika philosopher of Kanada's school of thought, she is a conglomeration of atoms, Paramanus, Dvyanus, Tryanus, (two atms, three atomos). For a

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tiger she is an object of prey. For a passionate husband, she is an object of enjoyment. For a crying child she is an affectionate mother who will give milk, sweets and other comforts. For a Viveki or a Vairagi, she is a combination of flesh and bone, etc. For a full-blown Jnani, she is Sat-chit-ananda Atma—"All is Brahman only."

Change the mental attitude. Then only you will find heaven on earth. What is the earthly use of your reading the Upanishads and the Vedanta-Sutras when you have an evil eye and a foul tongue, my dear comrades?

The first two methods are for beginners. The last three are for advanced students of Yoga. Anyone can combine these five methods, at one time, to his best advantage.

9. CONCENTRATION AND MEDITATION

1. "Deshabandhaschittasya Dharana—concentration is fixing the mind on a point external or internal." There can be no concentration without something upon which the mind may rest. A definite purpose, interest, attention will bring success in concentration.

2. The senses draw you out and perturb your peace of mind. If your mind is restless, you cannot make any progress. When the rays of the mind are collected by practice, the mind becomes concentrated and you get Ananda from within. Silence the bubbling thoughts and calm the emotions.

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3. You should have patience, adamantine will and untiring persistence. You must be very regular in your practices. Otherwise laziness and adverse forces will take you away from the Lakshya. A well trained mind can be fixed, at will, upon any object, either inside or outside, to the exclusion of all other thoughts.

4. Everybody possesses some ability to concentrate in some lines. But for spiritual progress, concentration should be developed to a very high degree. A man with an appreciable degree of concentration has more earning capacity and turns out more work in a shorter time. In concentration there should be no strain on the brain. You should not fight or wrestle with the mind.

5. A man whose mind is filled with passion and all sorts af fantastic desires can hardly concentrate on any object even for a second. Celibacy, Pranayama, reduction of wants and activities, renunciation of sensual objects, solitude, silence, discipline of the senses, annihilation of lust, greed, anger, non-mixing with undesirable persons, giving up of newspaper-reading and of visiting cinemas—all increase the power of concentration.

6. Concentration is the only way to get rid of worldly miseries and tribulations. The practitioner will have very good health and a cheerful mental vision. He can get penetrative insight. He can do any work with greater efficiency. Concentration purifies and calms the surging emotions, strengthens the current of thought

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and clarifies the ideas. Purify the mind first through Yama and Niyama. Concentration without purity is of no use.

7. Japa of any Mantra, and Pranayama will steady the mind, remove Vikshepa and increase the power of concentration. Concentration can be done only if you are free from all distractions. Concentrate on anything that appeals to you as good or anything which the mind likes best. The mind should be trained to concentrate on gross objects, in the beginning, and later on you can successfully concentrate on subtle objects and abstract ideas. Regularity in practice is of paramount importance.

8. Gross forms: Concentrate on a black dot on the wall, a candle flame, a bright star, moon, the picture of OM, Siva, Rama, Krishna, Devi or any Devata which is your Ishta, in front of you.

9. Subtle forms: Sit before the picture of your Ishta-Devata, and close your eyes. Keep a mental picture of your Ishta-Devata at the space between the two eye-bryws or in the heart (Anahata-Chakra); concentrate on Muladhara, Ajna or any other internal Chakra; concentrate on divine qualities, such as love, mercy, or on any other abstract idea.

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10. TWENTY HINTS ON MEDITATION

1. Have a separate meditation-room under lock and key. Never allow anybody to enter the room. Burn incense there. Wash your feet and then enter the room.

2. Retire to a quiet place or room where you do not fear interruption, so that your mind may feel secure and at rest. Of course, the ideal condition cannot always be obtained, in which case you should do the best you can. You should be alone, yourself, in communion with God or Brahman.

3. Get up at 4 A.M. (Brahmamuhurta) and meditate from 4 A.M. to 6 A.M. Have another sitting at night from 7 P.M. to 8 P.M.

4. Keep a picture of your Ishta in the room, and also some religious books, the Gita, the Upanishads, the Yoga-Vasishtha, the Bhagavata, etc. Spread your Asana in front of the picture of your Ishta.

5. Sit on Padma, Siddha, Sukha, or Swastika Asana. Keep the head, neck and trunk in a straight line. Don't bend either forward or backward.

6. Close your eyes and concentrate gently in the Trikuti, the space between the two eye-brows. Lock the fingers.

7. Never wrestle with the mind. Do not use any violent effort in concentration. Relax all the muscles and the nerves. Relax the brain. Gently think of your Ishta. Slowly repeat your Guru-Mantra with Bhava and meaning. Still the bubbling mind. Silence the thoughts.

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8. Make no violent effort to control the mind, but rather allow it to run along for a while, and exhaust its efforts. It will take advantge of the opportunity and will jump around like an unchained menkeys at first, until it gradually slows down and looks to you for orders. It may take some time to tame the mind, but each time you try it will come around to you in a shorter time.

9. SAGUNA AND NIRGUNA DHYANA: To meditate on a Name and a Form of the Lord is Saguna-Dhyana. This is concrete meditation. Meditate on any Form of God you like, and repeat His Name mentally. This is Saguna-Dhyana. Or, repeat OM mentally and meditate on abstract ideas like Infinity, Eternity, Purity, Consciousness, Truth, Bliss, etc., identifying these with your Self. This is Nirguna-Dhyana. Stick to one method. In the initial stages, Saguna-Dhyana alone is suitable for the vast majority of persons.

10. Again and again withdraw the mind from worldly objects when it runs away from the Lakshya, and fix it there. This sort of combat will go on for some months.

11. When you meditate on the Lord, Krishna, in the beginning, keep His picture in front of you. Look at it with steady gazing, without winking the eye-lids. See His feet first, then the yellow siken robe, then the ornaments around his neck, then his face, ear-rings, crown the head, set with diamonds, then his armlets on bracelets, then his conch, disc, mace and lotus. Then

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come again to the feet. Now start again the same process. Do this again and again for half an hour. When you feel tired look steadily on the face only. Do this practice for there months.

12. Then close your eyes and mentally visualise the picture and rotate the mind in the different parts, as you did before.

13. You can associate the attributes of God, as omnipotence, omniscience, purity, perfection, etc., during the course of your meditation.

14, If evil thoughts enter your mind, do not use your will-force in driving them. You will only lose your energy. You will only tax your will, You will. fatigue yourself. The greater the efforts you make, the more the evil thoughts will return with redoubled force. They will return more quickly, also. The thoughts will become more powerful. Be indifferent. Keep quiet. They will pass away soon. Or, substitute good counter-thoughts (Pratipaksha-Bhavana method). Or think of the picture of God and the Mantra, again and again, forcibly. Or, pray.

15. Never let a day. pass without meditation. Be regular and systematic. Take Sattwic food. Fruits and milk will help mental focussing. Give up meat, fish eggs, smaking, liquors, etc.

16. Dash cold water on the face to drive off drowsiness, Stand up for 15 minutes. Tie the tuft of hair on the head, with a piece of string to a nail above.

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As soon as you begin to doze, the string will pull you up, will wake you up. It will serve the part of a mother. Or lean upon an improvised swing, for 10 minuts, and move yourself to and fro. Do 10 or 20 mild Kumbhaks (Pranayama). Do Sirshasana and Mayurasana. Take only milk and fruits at night. By these methods you can combat sleep.

17. Be careful in the selection of your companions. Give up going to talkies. Talk a little. Observe Mown for two hours daily. Do not mix with undesirable persons. Read good, inspiring, religious books. (This is negative good company, if you do not get positive good company). Have Satsanga. There are all auxiliaries to meditation.

18. Do not shake the body. Keep it as firm as a rock. Breathe slowly. Do not scratch the body every now and then. Have the right mental attitude as taught by your Guru.

19. When the mind is tired, do not concentrate. Give it a little rest.

20. When an idea exclusively occupies the mind, it is transformed into an actual physical or mental state. Therefore if you keep the mind fully occupied with the thought of God alone, you will get into Nirvikalpa Samadhi very quickly. Therefore exert in right earnist.

COURSE OF SADHANA

1. You must be able to sit in one *Asana*, with head erect, for a period of at least 3 hours at a stretch.

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2. Practise *Pranayama* for half an hour daily.

3. You must get up at 4 A.M. and start meditation first. Then you can have the practice of *Asana* and *Pranayama*. Meditation is the most important. Sadhana.

4. Have concrete meditation at first. To begin with, meditate on any form you like best. Feel the Indwelling Presence in that form and think of the attributes—Purity, Perfection, All-pervading Intelligence, Absolute Bliss, Ommipotence, etc. When the mind runs again and again, bring it to the point. Have another sitting for meditation at night. Be regular in your practice.

5. Develop right thinking, right feeling, right acting and right speaking.

6. Eradicate vicious qualities, such as anger, lust, greed, egoism, hatred, etc.

7. Discipline the *Indriyas*. Observe the vow of silence for two hours daily.

8. Develop virtues—forgiveness, mercy, love, kindness, patience, perseverance, courage, truthfulness, etc.

9. Keep a daily-spiritual-diary, regularly, and stick to your daily spiritual routine at all costs.

10. Write your *Ishta-Mantra*—'Hari Om', 'Sri Rama', 'Om Namo Narayanaya', Om Namo Bhagavate Vasudevaya', 'Om Namah Sivaya', etc., in a note-book, for one hour daily.

11. Be a pure vegetarian.

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ध्यान के लिए

बीस आवश्यक बातें

१ ध्यान करने के लिए अलग स्थान निश्चित कीजिए। उसे शुद्ध-पवित्र रखिए। स्थान की शुद्धि पर भी ध्यान की सफलता निश्चित जानो।

२. हो सकता है, एकदम एकान्त सम्भव न हो। किन्तु प्रयत्न ऐसा करना चाहिए कि ध्यान करने के लिए नियत किया हुआ स्थान सदा पवित्र-वातावरण से पूर्ण रहे।

३. ध्यान करने के लिए प्रातः काल ४ बजे उठिए। यही समय उपयुक्त है। रात को भी सोने के पहिले आप ध्यान कर सकते हैं।

४. जिस कमरे में आप ध्यान करते हैं, वहाँ अपने इष्टदेव की मूर्ति और धार्मिक-ग्रन्थ होने चाहिए। अपना आसन इष्टदेव के चित्र के सामने ही रखना चाहिए।

५. ध्यान के लिए पद्मासन सर्वोत्तम है, अन्यथा स्वस्तिक, अथवा सिद्ध-आसन में ध्यान किया जा सकता है। सिर, गर्दन और शरीर एक सीध में होने चाहिए। झुक कर ध्यान नहीं करना चाहिए।

६. आँखें बन्द कर लीजिए और त्रिकुटि पर ध्यान कीजिए। (त्रिकुटी दोनों आँखों के बीच की जगह को कहते हैं) अंगुलियाँ बँधी हुई हों।

७. ध्यान करते समय संघर्ष नहीं करना। शरीर को ढीला छोड़ दो। मन पर जोर न दो। आसानी से आराध्य-देव

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का विचार करो और आनन्दपूर्वक अपने इष्टमन्त्र का जपना आरम्भ कर दो...उसके अर्थ पर विचार करते हुए मन से अन्य विचारों को आराम और छुट्टी दो।

८. यदि मन विषय की ओर दौड़ने लगे तो उसे जोर लगा कर नहीं घुमाना चाहिए, किन्तु थोड़ी देर उसे अपने मन की कर लेने दो। और फिर धीरे-धीरे उसे समझा कर ध्यान की ओर बुला लो। हो सकता है कि आरम्भ में वह आपकी आज्ञा न माने, किन्तु अभ्यास होते-होते वह आपका आज्ञाकारी शिष्य हो जायगा। कालान्तर में आप आसन पर बैठते ही ध्यान में समाहित हो सकेंगे।

९. सगुण और निर्गुण ध्यान—आराध्य देव के नाम और रूपों पर ध्यान करना सगुण-ध्यान है। आराध्यदेव के किसी भी रूप पर ध्यान करो और मन्त्र का जप करते रहो। जब आप ओ३म का ध्यान करते हैं तो असीमता, अनन्तगुणात्मकता, चैतन्य, सत्य और आनन्दादि निर्गुण-गुणों पर ध्यान कीजिए। यह निर्गुण ध्यान है। आरम्भ में सगुण ध्यान ही करना चाहिए।

१०. जब-जब आपका मन लक्ष्य से विचलित हो कर, सांसारिक विचारों की ओर दौड़े तो उसे प्रेमपूर्वक बुला लो।

११. जब आप श्री कृष्ण परमात्मा पर ध्यान करना चाहें तो उनके चित्र को अपने सामने रखो। एकाग्र-दृष्टि से उस को देखते रहो। इस प्रकार उनके आभूषणों और उनके रूप पर ध्यान करते रहो। परमात्मा के नख-शिख को ध्यान से देखते-देखते आपका चित्त स्थिर हो जाएगा। तीन महिने तक इस प्रकार का ध्यान कीजिए।

१२. जब आपका मन स्थिर हो जाय तो आँखें बन्द कर लीजिए

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और पुनः उसी देखे हुए चित्र को अपने मन के द्वारा देखिए और उसी रूप को अपने मन के सामने लाने का प्रयत्न कीजिए।

१३. ध्यान करते समय ईश्वर की सर्वव्यापकता, सर्वज्ञता, सर्वशक्तिमत्ता और पूर्णता का ध्यान निश्चित करो।

१४. यदि मन में बुरे विचार आने लगें तो मन से झगड़ा नहीं करना। झगड़ा करोगे तो विचार-शक्ति पर चोट पहुँचेगी और आप शिथिलता का अनुभव करेंगे। इस समय आपको चाहिए कि आप सजग हो कर मन की गति पर ध्यान देना आरम्भ कर दें। फल यह होगा कि आपका मन पुनः स्थिर हो जायगा।

१५. आवश्यक बात तो यह कि एक दिन के लिए भी ध्यान का अभ्यास नहीं छूटना चाहिए। चाहे आप सफल हों या असफल, किन्तु ध्यान में अवश्य बैठें। यदि आप ध्यान कर रहे हैं तो सात्विक भोजन कीजिए। मांसादि तामसिक और राजसिक-आहार को वर्जित जानिए।

१६. ध्यान करते समय नींद भी आ जाया करती है। इस समय १५ मिनट के लिए बाहर आ जाइए और घूमना आरम्भ कर दीजिए। पुनः सिर को ठण्डे पानी से धो लीजिए। विद्यार्थियों के समान अपनी चोटी को किसी कील से बाँध देना इसका अचूक-परिहार है। यदि नींद और भी जोर करने लगे तो १०-१५ मिनट तक प्राणायाम या मजबूत आसन करना चाहिए। आप सात्विक आहार लेंगे तो आपको निद्रा नहीं सताएगी।

१७. सब से आवश्यक बात है आपका समाज; जिसके साथ आप मिलते-जुलते हैं। सिनेमा जाना कभी भी ध्यान करने वाले के लिए लाभदायक नहीं। अधिक गप-शप लगाने का अभ्यास सर्वथा छोड़ना चाहिए। दिन में दो

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घण्टे मौन धारण करना, हीन चरित्र व्यक्तियों से सांस्कृतिक-सम्पर्क तो क्या साधारण-सम्पर्क भी नहीं रखना चाहिए। यदि आप चाहते हैं कि आप का ध्यान सफल होवे और आप आत्म-शक्ति प्राप्त करें तो रामायणादि धर्म-ग्रन्थों का नित्य-स्वाध्याय कीजिए। ये आपको ध्यान में सहयोग देंगे।

१८. ध्यान करते समय शरीर खुजलाने की आदत त्याग दो। यदि सम्भव हो तो खांसने की भी। ध्यान करने से पहले गुरु-जनों को अवश्य प्रणाम करना। माता-पिता में भी परमात्मा का वास जान उनको प्रणाम करना। सभी प्राणियों के नाम अपना प्रणाम करना।

१९. यदि थक जाओ तो कुछ देर टहल कर आराम करो। जबर्दस्ती ध्यान करोगे तो प्रतिक्रिया होगी।

२०. ध्यान करने से आपकी विचार-शक्ति पवित्र होगी। आपकी विचार-शक्ति में शक्ति आएगी; आपका निश्चय सदा पवित्र और आदर्श ही होगा। आपकी भावना ही कालान्तर में आपके जीवन का निर्माण कर पाएगी। ईश्वर पर ही ध्यान इसलिए किया जाता है कि अखिल लोकों में परमात्मा के अतिरिक्त और किसी की भी सत्य-सत्ता नहीं और उनसे इतर और कोई पवित्र, आदर्श और दिव्य-चैतन्य नहीं। अन्य पदार्थों पर ध्यान करोगे तो उन पदार्थों के ही गुणों को प्राप्त करोगे। अनन्त, पूर्ण, चिरन्तन परमात्मा पर ध्यान करोगे, तो तुम भी अनन्त, चिरन्तन और परिपूर्ण बन सकोगे। यही ध्यान का आदेश है और यही ध्यान का उपदेश है; पुनः कहूँगा कि यही मेरा कथन है—प्रत्येक व्यक्ति से, चाहे वह विरक्त हो या गृहस्थ, बालक हो या युवा, स्त्री हो या पुरुष।

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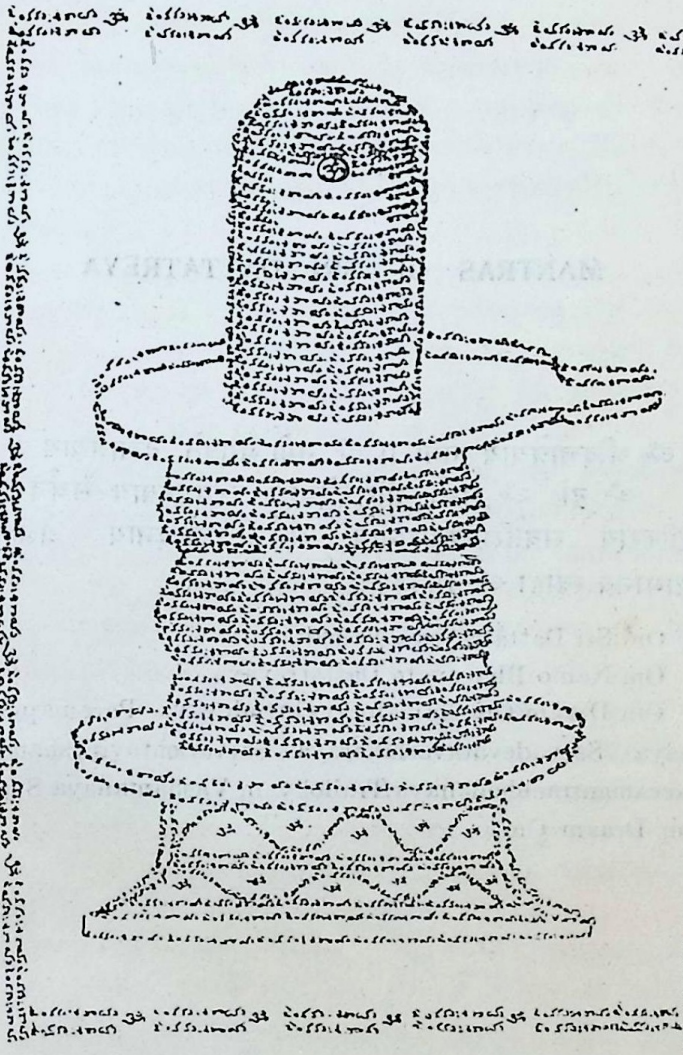
MANTRA-WRITING



Enthusiastic devotees adopt various designs for Likhita Japa. Above is one such. Done with Bhava and Bhakti, this method achieves concentration of mind very effectively.

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MANTRAS OF SRI DATTATREYA

ॐ श्रीदत्तात्रेयाय नमः ॥ ॐ नमो भगवते दत्तात्रेयाय ॥

ॐ द्रां ॐ नमः श्रीगुरुदेवाय परमपुरुषाय सर्वदेवता-वशीकराय सर्वारिष्टविनाशनाय सर्वमन्त्रच्छेदनाय त्रैलोक्यं वशमानय स्वाहा ॐ द्रां ॐ ।

Om Sri Dattatreyaya Namah.

Om Namo Bhagavate Dattatreyaya.

Om Draam Om Namah Sri Gurudevaya Paramapurushaya Sarvadevatavashikaraya Sarvarishtavinashanaya Sarvamantrachhedanaya Trailokyam Vashamanaya Svaha Om Draam Om.

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12. MANTRA WRITING

Mantra-writing leads to Meditation

Of the various methods of Japa described in the scriptures, Mantra-writing is the most efficacious. It helps the aspirant in concentrating the mind and gradually leads to meditation.

Benefits

1. *Concentration*—Distractions are minimised, as the mind, tongue, hands and eyes are all engaged in the Mantra. This increases the power of concentration and efficiency in work.
2. *Control*—The mind is controlled by the power of Mantra and it will work better and quicker for you.
3. *Evolution*—Due to repeated innumerable impacts of the Mantra on the sub-conscious mind, subtle, spiritual impressions are made, which hasten the soul's progress in evolution.
4. *Peace*—If you are disturbed due to worries or untoward incidents, the mind will get calm and peaceful.
5. *Force*—A mighty spiritual force is generated in course of time, in the atmosphere of the place where you write Mantras or keep the note-books. It helps in secular and spiritual progress.

Conclusion—Begin today. Do not procrastinate. Give it a sincere trial. Be a master of your mind, not its slave. Write the Mantra on one to three pages a day. Follow the rules, as far as possible, if you want quicker results.

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Rules for Mantra-writing

1. Select a Mantra, or Name of God, and write it with ink in a note book, daily, in any script, on 1 to 3 pages.
2. Sit in the same place at the same time, daily. If it is a room, and if possible, keep it under lock and key.
3. Write after a bath, or after washing hands, feet, face and mouth.
4. Sit in one pose throughout. Do not move till you complete the day's writing.
5. Observe silence and avoid talks, engagements or calls.
6. Fix the eyes on the note-book. Do not move till it is completed.
7. Repeat the Mantra or the Name mentally, while writing.
8. Fix the mind on the form and attributes of the Lord, while writing the Name or the Mantra.
9. Adopt one uniform system of writing, from top to bottom or from left to right.
10. Write each Mantra or Name completely, at a time, and not in parts.
11. Do not change the Mantra or the Name. Select one and stick to it for life.
12. Preserve all the completed Mantra-writing-note-books, near your place of worship.

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13. INSTRUCTIONS TO ASPIRANTS

During Mantra-Initiation

1. In this Kali Yuga God-realisation can easily be attained through Japa and Kirtan. Have faith in this.
2. Remember saints like Sage Narada, Lord Gauranga, Tukaram, Valmiki, Mira Bai and others who attained the Godhead through Nama-Smarana.
3. To receive initiation of the Bhagavan-Nama from a Guru is a great blessing. The Mantra-Chaitanya, the Power hidden in the Mantra, is easily awakened.
4. Have regular sittings for Japa—in the morning and evening. Brahmamuhurta is the best period for Japa. Get up at 4 a.m. and do Japa for two hours.
5. Make it a point to do at least three Malas of Japa (1 Mala is 108 repetitions); gradually increase the number.
6. Repeat the Name mentally throughout the day.
7. Offer the Japa to God—*Ishwararpana.*

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14. MANTRAS FOR FULFILMENT OF WISHES AND FOR CURE

Mantra for attaining success

ॐ कृष्ण कृष्ण महायोगिन् भक्तानामभयंकर ।
गोविन्द परमानन्द सर्वं मे वशमानय ॥

O Krishna! O Krishna! O great Yogin! O bestower of fearlessness on (Thy) devotees! O Govinda! O Supreme Bliss! Bring everything in my favour (under my control).

Mantra for attaining prosperity

ॐ आयुर्देहि धनं देहि विद्यां देहि महेश्वरि ।
समस्तमखिलं देहि देहि मे परमेश्वरि ॥

Give me long life; give me wealth; give me knowledge, O Maheshwari! Give everything, O Parameshwari! Give me the all.

Mantra for getting a son

(सन्तान गोपाल मन्त्र)

ॐ देवकीसुत गोविन्द वासुदेव जगत्पते ।
देहि मे तनयं कृष्ण त्वामहं शरणं गतः ॥

O son of Devaki! O Govinda! O Vasudeva! O Lord of the universe! O Krishna! Give me a son; I have taken refuge in Thee.

Note:—Repeat this Mantra 32 lakh times, or at least one lakh times. Do the Japa after your morning ablutions. After finishing the total number of Japa, consult a Pandit and perform Havana. Feed Brahmins, Sadhus and the poor, according to your means, and distribute clothes and give Dakshina to them.

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Mantra for relief from pain caused by scorpion-sting

ॐ देवदानवयुद्धे मथ्यमाने महोदधौ ।
जातोऽसि वृश्चिराजस्त्वं स्वगृहं गच्छ महाविष ॥

In the fight between the Devas and the Danavas (Rakshasas), when the great ocean was being churned, O Vrischiraja (king of scorpions), thou emanated (from it). O one with great poison ! Go (back) to thy own abode.

Note:—Tie a piece of cloth where the pain of the sting is too much. Repeat the above Mantra a number of times. Now untie the cloth and wave it against the air (a gesture to show that the poison has gone away). Continue this routine 8 or 10 times. He who repeats this Mantra at least 108 times a day or who has already attained Siddhi of this Mantra will be endowed with the gift of cure.

A Panacea for Snake-Bites

यो जरत्कारुणा जातो जरत्कारौ महायशाः ।
आस्तीकः सर्पसत्रे वः पन्नगान् योऽभ्यरक्षत ।
तं स्मरन्तं महाभागा न मां हिंसितुमर्हथ ॥

Yo Jaratkaarunaa Jaato Jaratkaarau Mahaayashaah;
Aastikah Sarpasatre Vah Pannagan Yoabhyarakshata;
Tam Smarantam Mahaabhaagaa Na Mam Himsitumarhatha.

The glorious Aastika was born of Rishi Jaratkaaru and Nagakanya Jaratkaru. He protected you, serpents, from falling into the snake-sacrifice. O great serpents ! I think of him. Do not bite me.

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सर्पापसर्प भद्रं ते गच्छ सर्प महाविष ।
जनमेजयस्य यज्ञान्ते आस्तीकवचनं स्मर ॥

Sarpaapasarpa Bhadram te gachcha sarpa Mahavisha;
Janamejayasya Yajnante Aastikavachanam Smara.

O serpent, having terrible poison, go away. May there be auspiciousness unto you. Go away. Think over what Aastika said at the end of the snake-sacrifice.

आस्तीकस्य वचः श्रत्वा यः सर्पो न निवर्तते ।
शतधा भिद्यते मूर्ध्नि शिंशवृक्षफलं यथा ॥

Aastikasya Vachah Shrutva Yah Sarpo Na Nivartate;
Shatadhaa Bhidyate Murdhni Shimshavriksha-Phalam Yatha.

The head of the serpent which does not return on hearing the people mention the word Astika will burst into a hundred pieces like the fruit of the Shimsha tree.

Any one who reads and does Japa of the above Shlokas, either in the morning or evening, will have no fear from snakes.

King Parikshit died being bitten by the serpent Takshaka. So, his son, Janamejaya, performed a snake-sacrifice to destroy all snakes in the world. Aastika was the son of Jaratkaru, the sister of Takshaka. He came and stopped the snake-sacrifice in the middle. So the snakes are bound in duty to respect his name. For fuller particulars please refer to the Adiparva of the Mahabharata.

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15. MARVELS OF JAPA-YOGA

In a letter to Seth Jugalkishore Birla, Sree Sheodas Chapsi, a member of the Bombay Corporation, writes that in Deva Bandar Mohalla all the houses and all the Masjids have been brought down during the Bombay fire, but the ravaging fire dared not touch a single Hindu temple there. This miracle has such a tremendous effect on everyone that even Aryasamajists who hate idol-worship came forward with their purses to help the performance of the Puja.

Twenty-one days afterwards a man was extricated from the debris, and he was found muttering Rama, Rama, showing the wonderful glory of Rama's Name.

"Truth" and "Surya",
BOMBAY.

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AN ASTOUNDING GREAT SOUL ON THE EARTH

(Sri Narsingh Das Varma, Ludhiana)

When we go through the marvellous, wonderful, thrilling and soul-stirring works of Sri Swami Sivanandaji Maharaj, our wonder knows no bounds to see their quality and quantity; they are more than two hundred in number. When looked at from the stand-point of quality, they are so uplifting and elevating that all at once a reader begins to realize himself raised above the level of conscious state and merged and steepd into the ultimate or final goal or target, the Universal-whole, the omnific Lord. In a word, so effective and efficacious is a study of his erudite and prolific scholarly elucidations and expositions that the individual soul, without any obstruction or impediment, begins to feel himself united with or lost in his real God-head, the Divinity, the Supreme Self.

It is a matter of pride and honor for me that ever since I came in direct contact with this very high noble soul, our Luminary, Sri Swamiji—it was in the auspicious and holy year of 1935 or 1934, A.D., when God blessed me with the good luck of having the first vision or "Darshanam" of the sacred lotus feet of this unparalleled sage he has every now and then kindly been gifting me

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with his peerless, unparalleled, so unequalled, illustrious and glorious monumental master-pieces, simply out of his bounty. He has not only physically laid me under obligation; he has in fact, turned the page of my life towards spirituality. What to talk of spirituality, our Swamiji's tasks or acts on the physical plane as well are so noble, so great, so amazing and so astonishing that even an Emperor with his copious pomp and show and ostentation cannot show even the hundredth part of the charity, liberality and generosity even in a year, as compared with that which the Swami does every second.

Sri Swami Sivananda is actually a philanthropist and a cosmopolite in a real sense. His benedictions and blessings are equally being poured on everything from an insect that crawls under foot to the highest soul that breathes on the surface of the Earth, without any reserve. He is so bounteous, broadminded and of such a charitable disposition, that one would be wonder-struck to learn, that last year alone he distributed books worth rupees two lacs (2,00,000) among deserving persons, free of any cost and spending thereon even the heavy sum of postage from his own pocket. Quite apart from this is the heavy expense of feeding Sadhus and Brahmans sumptuously every now and then and running a free dispensary and primary school, etc., etc.. How laudable, praiseworthy, admirable and full of astonishment this high and noble deed is? Sri Swamiji is obliging and affable to all, without any distinction of caste and creed and clan and colour.

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He is always engaged for the common-weal or uplift and well being of humanity at large. It is a matter of joy to all and sundry that our full-blown adept, out of compassion on us, the worldlings, has very kindly added one more voluminious and bulky, handsomes , monumental, invaluable, gem to the treasure of his previous priceless unrivalled works of incalculable, value, the name of the latest or presently or recently brought out publication being "SIVANANDA'S LECTURES: ALL INDIA TOUR".

This book is indeed a real boon and an unending Repository of ambrosia or nectar for aspirants or investigators after Truth. This is the book for which the people of Bharat and abroad were thirsting and longing for a long time. To appease the hunger and quench the thirst and fulfil long-felt dire need or desire of aspirants or seekers after God, this book is the only one of its kind, having no rival whatsoever in the field of English spiritual literature; complete, perfect and comprehensive in all respects.

Though there is no dearth of misleading and misguiding books from the pen of ordinary spiritually-raw men, which, instead of doing good, do a great deal of harm to their readers, by drowning them in the mighty ocean of births and deaths, gems of incalculable value from the erudite and prolific pen of august personages, great souls or sages like Sri Sivananda Saraswati, which lead aspirants to the pinnacle of Truth, the Supreme abode of the Almighty, the Godhead, wherefrom, once

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reached, the devotee returns not, are very rare and very few.

Although it is sheer nonsense to hold a lamp to the rising mid-day sun, for information and good of aspirants, it is earnestly submitted that this is the only master-key, a God-granted gift to all of us through this eminent recluse, Sri Swamiji, to unlock the hidden chamber of the domicile of Divinty, the Providence or supreme Lord. Undoubtedly the book is written in such a lucid and terse style that even a cursory study removes the frolicsomeness of the wavering mind and renders it calm snd serene. It would lead an earnest aspirant from pain and misery to peace and bliss and from mortality to immortality. Very practical and comprehensively methodical, this book is an unfailing panacea, guide or a master-key to various branches of Vedanta, Yoga, Bhakti, Health and hygiene and worldly prosperity, etc., etc.

This is the Essence of all the previous books and direct experience of our beloved saint. This would assuredly meet the dire and exquisite need of the present day, in all walks of life. Men of different types, in various stages of life, keeping divergent outlooks, would certainly be enriched and ennobled with maximum advantage; and it will pave the way to their final beatitude, if only they do careful study of it and act accordingly. May the merciful blessings of Sri Swamiji be on all of us. Amen!

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Please hurry up. Don't miss to get reserved one copy at least for yourself, if not more for your friends, who will purchase of their own accord, when they see such a precious jewel with you. Only a limited number of copies of this book has been published, and it is a most difficult task to bring out a re-print or second edition of such an alluring bulky book. This book is equipped with numerous tri-coloured, two-coloured and simple colour illustrations and is printed on very fine imitation art paper. Pages over 600; excellent get-up, with tri-coloured jacket, most beautiful binding, Crown quarto (size of Divine Life Magazine). Price Rupees 15/ only. To be had from Sri Swami Sivananda Publication League, H.O., Divine Life Society, Rishikesh, P.O. Ananda Kutir, Dt. Dehra Dun, U.P.

MUHAMMADAN TENET A STERN FACT — NOT A FABLE

(*Sri Narsingh Das Varma, Ludhiana.*)

The Muhammadans fiirmly believe that when in the beginning. the Omnipotent Lord created this universe or whole creation, or in a broad sense when He transmuted unity into diversity, He very graciously gifted "Yousef" alone with one half of the total sum or whole of beauty; while the other half He alloted to or disbursed among the rest of creation—viz., from the primordial Highest Being down to the smallest worm that crawls under foot. He so distributed the remaining other half of the beauty not only among the sentient living beings, but all kingdoms like the mineral, vegeta-

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ble, animal and human, etc., each of which was sprinkled and showered sharewise with a few drops. In a word, one half of the macrocosmic beauty fell to the possession of Yousef alone; whereas the other half was divided among the components of the whole Macrocosm. This adage is found even today on the tongue of every Muslim. From this, the readers can easily and explicitly form his own judgment or conclusion as to how wonderfully and charmingly beautiful and handsome Yousef is considered to have been, by the Muhammadan race. Taking it (the above parable) as granted, we need not enter into vague philosophic wrangling and altercation. Be it as they believe, no rational being, be he a Muslim, Jew, Christian, Parsi or of any other tribe or community, can deny the sincerity of the conviction of the beauty of this fleshy, gross, physical body, which is composed of flesh, bones, fat, blood, and pus etc., and which from the top of the head to the tip of the toe is full of the most dirty and bad-odorous matter like phlegm, excrets and urine, etc. This is in no way creditable or laudable; to admire this bodily beauty, be it of 'Yousef' or any one else, is simply to glorify the flesh, faeces, urine and pus, etc. Moreover, the outwardly seeming skeletonal beauty of the physical body or food-sheath is evanescent and transient and is transitory, fleeting, delusive, and only for a day or two; like riches, beauty also has wings, according to the proverbial affirmation; "Prettiness dies quickly" All at once it fades away. Hence it should not be relied and

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trusted upon. It is momentary and the guest of a few moments. An attack of some unexpected disease can snatch it from us at any time, without prior notice or intimation. Regarding this illusive skeletal beauty, we should not be deluded into thinking that "all that glitters is gold". But the moral we have to derive from the above Muslim belief is that everything is possible in the material range of this creation of the Omnipotent Lord. As प्रघटित घटना पटीय सी माया is an unshakable belief of monistic-Vedant; nay, more, is an unavoidable or irresistible law of nature, according to all the six schools of Hindu Philosophy, in some way or other, hence we should not in any way doubt the validity and correctness of their dogma referred to above.

Over and above this, it has proved quiet true and genuine in our personal experiment as well. How? I shall describe further. Here I have to say something more in this connection.

Once upon a time, a band or number of Persian Poets of far and wide name and fame was convened in the Durbar of a liberal, bounteous and munificent mighty Muhammadan Monarch to shew their art of versification by filling up the gap of a poetic verse, which had been coming in an incomplete state since times immemorial-say, for a very long time. The half part of the verse or its first stanza for which the other half of other stanza was demanded by the King was:—"Shunidah Kai Buwad manind deedsh" शुनीदा कै बुप्रद मानिन्द दीदाह

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(how can a thing heard be equal to a thing directly seen ?) All the poets showed the delicacy of their poetical art by placing different ideas before the ruler through their extempore verses, thus responding to demand. The response of none but one, who completed the first half by indicating the other half, "Tura Deedah we Yousif Ra Shunidsh" तुरा दीदाह व यूसिफरा शुनिदाह, viz., (Yousif's name is simply being heard, but you we see with our own eyes) could satisfy or convince the monarch.

The chief was extremely pleased, his joy knew no bounds, to listen to the proper answer of the learned Poet, and loaded him with the greatest honour, prize and reward, as his answer was to his heart's content and entire satisfaction.

Actually, a thing heard cannot be equal to a thing seen. As in the case of those poets, 'Yousif' was an object of their direct pereeptlon,

Similar is the case with us; as regards 'Yusif's beauty, we have simply heard; but our knowledge as regards our great Hindu s ges of yore is only bookish; we have merely read this in our holy writs; but we have not been fortunate enough to witness them with our own eyes. How praiseworthy is the fact of and how much lucky are we who are witnessing, with our own fleshy, gross elemental eyes, Maha Mandaleshwar 108 Sri Swami Sivanandaji Maharaj, who, though clad in human garb for a naked gross eye is in fact all-luminous, Seif-resplendent, all-merciful, possessing all super-human powers—

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Siddhis and Riddhis—and having power or strength to do anything he wills, in the twinkling of an eye.

To 'Yousif' God gifted bodily beauty, which ended with the flesh. In Sri Swamiji God projected a *Redeemer or Saviour* of the universe and infused and instilled into him His absolute Divine Knowledge and Supreme wisdom, and sent him in this world of mortals as His own Representative with all of His powers, to release the troubled, pain-stricken, forlorn and down-trodden people from painful misery and to redeem His virtuous devotees from the awful and dreadful clutches of Maya, its attributes and miserable condition of its effects, such as birth, death, old age and various diseases, etc., by transmitting and inspiring spirit in them through the continuous flow of sublime and noble teaching and preaching, which unceasasingly spring up like the unending incessant current of the Ganges, day and night from his holy pen, sanctifying the whole Globe—Bharat—and abroad. God has infused His spirit in him for the welfare of humanity and the common-weal of all.

Miracles and Divine attributes of the sages of yore are being heard of in the scriptures, but in Swamiji they are directly perceived, being natural and congenital. I have myself realised the miraculous power of Swamiji, which I will desdribe in some other article.

If God can equip a great soul like Sri Swamiji fully with his all merits and noble qualities, what difficulty is there for Him in furnishing a man like 'Yousef' alone

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with one half of the whole macrocosmic beauty? Hence, there can be no doubt in the validity of above quoted Muhammadan adage.

The nobility, humility, mildness, generosity, liberality, munificence, bountifulness and philanthropy of Sri Swamiji have gained world-wide fame and reputation. It is uot I only who affirm this; the readers themselves can conceive the splendid and supernatural miraculous work done by this extraordinary superhuman luminary or full-blown Yogi and Jnani in a very short time of some twenty five years, which an ordinary human being could not accomplish even in two hundred years. Has he not worked wonders by granting us about 300 big and small treatises including very very bulky and voluminous work on Religion and Philosophy and Ethics and Medicine, etc., etc.? His literary pursuits and untiring zeal and zest have enriched and ennobled the treasure of Religious spiritual, medical and ethical knowledge. Have you heard of any prominent person who could ever write so many elevating. inspiring, soul-stirring and thought-provoklng books? Has he not beaten the record? If so, do you not think it a miracle? Over and above this, Sri Swamiji belongs to the Geneology or Pedigree of Sri Appaya Dikshita, a famous and matchless writer of the enviable marvellous 'Siddhant Lesh' and other monistic, devotional, philosophical and grammatical monumental works. He was a unique, unrivalled, unparalleled scholar of his time. To such most sacred and holiest Brahman family, which is the crown of all

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Brahmic sects, does our master Sri Swami Sivanandaji belong. Hence in this sense and for such reasons, there can be no wonder for the game or Lilas that Swamiji is playing in this sphere of mortals, for the well-being of mankind. Therefore, it is quite true and the above verse: "Tura Deedah wa Yousef Ra Shunida

Shunida Kai Burwab manind deedah"

is quite applicable in respect of Sri Swamiji.

Our kind and benevolent teacher, Sri Swamiji, has very kindly granted us the privilege of glancing at and studying some seven more fresh works recently published. Though they, being self-evident, require no introduction or explanation from any body regarding their merits and supremacy, I offer the following tribute and flowers of homage at the lotus feet of Sri Swamiji regarding these works.

(1) *Secret of Self-Realization*: (2) *Light Divine*. Both are monumental poetical masterpieces by our revered saint. The former book consists of 12 chapters dealing with the different aspects of spirituality, viz., Vairagya, Dhyan, Samadhi, Yoga and Jnana, etc. The latter poetical work '*The Light Divine*' contains sixteen chapters and sheds lustre on various thought-provoking subjects like 'God or Brahman; Renounce the World, Viveka, Psychology, Nishkama Karma, Bhakti Marga, Raja Yoga, Vedanta and Yoga of Synthesis, etc., etc. Both these master-keys of Sri Swamiji disclose such hidden mysteries of the spiritual Path and solve such vexed questions and complicated problems concerning "Dnyana and Yoga"

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that the possessor of these two books need not keep or study any more works on both these subjects. Though these are synopses on various subjects, they are complete and comprehensive. These poetic versions are so sweet, so melodious and so attractive that, being the outcome and outpourings of a harmonious mind, highly advanced brain, a true and genuine great soul, they bring the mind of the reader also into harmony and concord. Swamiji's songs in these books are so lyrical, so perfect in rhythm that one is never tired of reciting them over and over again. Style lucid and simple. Most practical courses, imparting lofty sentiments and noble ideas and outpouring an elegant, easy emotional flow of the teachings of an illumined great soul, a God-reached monk. Fine get-up, clear printing, glaze paper; alround complete. Price Rs. 4/8 per copy.

(3) *Wisdom of Siva*: Its merits can be guessed from its very name. The enlightened yogi, the author, has most ably, magnificently, proficiently, symmetrically and in a scholarly way, arranged and given his choicest sermons, instructions and sayings of deepest wisdom, most practical and of immense value to each and all, in this marvellous thrilling work. This book is destined to appeal to all scientific, rational and reasonable minds. This is an output of the unerring direct intuition of a very great recluse, a wonderful soul, a God-reached full-blown monk or ascetic of the Himalayas, Sri Swami Sivanandaji Maharaj. This is a boon, a benediction for all alike. A philosopher as wella s scientist or ordinary folk with secondary school knowledge can derive equal benefit from this book. It is written in a very lucid and terse style and is easily

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of all Jignyasus who want to lead a righteous, stainless and blotless life; and, so far, I think, the Mundak is his first publication, in the form of a book. However, from the literary stand-point. the simplicity of style, clearness of elucidation, closeness of reasoning and sudtlety of thoughts, in this commentry by Swami Krishnanandaji, are most laudable, admirable and praiseworthy. He has actually hit the nail on the head; and has filled the ocean in a pitcher in the true sense of the words and has thus won the reputation far and wide for good, by writing this priceless monumental commentary, with the grace of His Holiness Sri Swami Sivanandaji. Why speak of Sri Swami Krishnanandaji, who is great Kripa Patra disciple of the World-Teacher Sri Swami Sivanandaji and is himself an ablest and learned saint? Even an insentient being can work wonders, if Swamiji simply casts a merciful glance on it We read in Vaishnavite lore, in a "Doxology or Eulogium" to Sriman Narayan, Sri Vishnu, that:—

यस्य प्रसाद कलया वधिर : शृणोति,
पङ्गु : प्रधावति जवेन च वक्ति मूक :
अन्ध : प्रपश्यति सुतं लभते च वन्ध्या,
तं देवमेव वरदं शरणं गतोऽस्मि

By dint of whose compassion and benison, the deaf begins to listen, the crippled or lame (or a dwarf) commences to run most fast like a car and a mute or dumb gets elocution and becomes loquacious, the stark blind acquires keen eysight and the barren woman begets a son,

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that benedictive and Benevolent Benign Almighty Lord I reverently bow to and adore or totally surrender myself to Him.

As ब्रह्मविद्ब्रह्मैव भवति, Sri Swamiji also is the same. Hence all powers and qualities of the supreme Lord, as mentioned in the above quoted couplet or Sloka, can be ascribed to Swamiji also; nay, he possesses them all and can bring them into practice, whenever he deems proper. While such is the case, what difficulty could there be in the way of Swami Krishnananda in composing and writing such an extraordinary commentry on the Mundaka? Nothing is to be wondered at in connection with a 'Kripa-Patra' of Sri Swamiji. Glory to Swamiji. Glory to Swami Krishnananda. Paper and get up, everything very nice. Price Re. 1/-only.

A VETERAN WRITFR WONDERS

I am now reading Swamiji Sivananda's book "Concentration and Meditation": it is really so inspiring and so rich in illumination. In this book the stream of wisdom is continuous. What a good thing! I cannot say how I feel drawn to the Swamiji and his ceaseless writings.

I wonder how he writes so incessently and so inspiringly with remarkable inner awareness.

—B.S. Mathur, M.A.,B.A.Hon.,
Professor of English,
D.A.V. College, Kanpur.

INSPIRATION TO THE LEARNED

A Life Charged

Spiritual writings of Swami Sivananda are a source of inspiration to the learned people of Kashi. There are

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learned scholars here but they have no methods of expressing their ideas. I am explaining to them Swamiji's beautiful method of expression. Swamiji has changed my life and I owe everything to him. It is my aim now to prepare the young scholars of Kashi for service of of humanity and propagation of the mission of the Divine Life outside India.

—Sri Devi Narayana, B.A.,B.L.,
Advocate, Banaras.

A NEW ORIENTATION: THE SOCIETY'S NOBLE TASK

Sri Swami Sivanandaji has very ably given a spiritual interpretation of life and the universe, since, he, in the depths of silence, has realized the identity of Brahman and Atman. May the Divine Life Society, combining both action and contemplation, the methods of science and super-science, play an important part in giving human civilization a new orientation, so that the spirit of man, without contact with Mother Earth, may soon soar high and touch the very dome of the heavens.

—N. C. Ghosh, M.A.,
Ghosh Lodge, Dhakuria.

WE ARE PROUD OF A BRIGHT LUMINARY

We are proud that we have in India a bright luminary that is dispelling the darkness of our hearts. In free India Swami Sivananda's literature has attained great importance.

—Vidya Bhasker, R.C. Mahendra, M.A.D.Litt.,
Kotah.

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THE GREATEST REVIVALIST OF HINDUISM

After Swami Vivekananda, no one has worked so much for the revival of Hinduism as Swami Sivananda.

—B.N. Ranga Rao,
Chief Electric Engineer, E.I.Rly.

Today, Sanatana Dharma and Hinduism are given life to and maintained by the efforts of Swami Sivananda.

—Venkatesa Sastrigal,
Aiyalur, Dist. Trichy.

TO BE LIKE HIM IS TO BE GOD

I know about His Holiness Swami Sivananda and contribute my humble share in making Telugu-knowing people realise the greatness of His Holiness and follow His Holiness. For to understand His Holiness is to understand all that is good in all religions. To follow His Holiness is to follow the path of Truth. To write about His Holiness is to write all that is best in life. To think of and meditate on the divinity of His Holiness is to derive supreme joy, happiness, bliss and strength. To be like His Holiness is to become God Himself.

—P, Subbaramayya, B.A.B.L.,
Advocate, Venkatagiri Town.

A SAINT THROUGH A SAINT'S EYES

A Saint, particularly of your calibre, radiates Divine Love all around, the experience of which is still fresh in the mind of all of us who visited the Ashram with its unique situation on the Holy Ganges, with its Vishwanath Mandir and its Murtis that draw the hearts of all devotees.

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The charm of the Ashram is augmented by the living and moving Divine Presence. Saint Tukaram of Maharashtra has, in his well known Abhanga, said that a Saint disregards all bodily comforts for the welfare and upliftment of humanity at large. This is rightly exemplified in your case. The way in which Your Holiness is working by serving humanity directly and by printing books in endless numbers—magazines, tracts, letters and and what not, and that, too, in many cases going far and wide all over the world free of charge—is simply unique. We are not exception to your liberality and we have also been tasting your Divine nectar. How to thank you in adequate words for the best hospitality that we got at your hands and all for the sense of appreciation, is beyond your little child's imagination; but I assure your Holiness about my unfailing sense of gratitude and will seek guidance of and on by means of letters.

—Sati Godavari Upasani Maharaj,
(*A Great Lady Saint*),
Upasini Maharaj's Ashram, Rahta P.O.

Swami Sivananda's All-India Tour

Beautifully Printed Book

A vivid account of the triumphant tour of India and Ceylon by Swami Sivananda and his disciples is provided in this six-hundred-and-fifty-page book. Lavishly illustrated and attractively got up, the book gives accounts of homage paid to the Swami at the different places he visited, as also the inspiring addresses, touching

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on a variety of subjects, all describing the variety of ways of approaching God, delivered by the sage. Swami Sivananda's discourses printed in this book are very simple and so could safely be referred to for inspiration and guidance by even the common man. The book is an index of the wide sweep of loyalty and devotion which the Swami has evoked all over India as also of the magic spell which he casts on men of different layers.

This publication which has been brought out by the Sivananda Publications, Ananda Kutir P.O., Rishikesh, and which is priced Rs. 15, has evoked unqualified praise from all quarters.

—"SUNDAY TIMES",
Dec. 2, 1951.
Madras.

Sivananda's Lectures : All-India Tour :

It is no small joy to look into this charming book containing beautiful photos depicting the various phases of Swami Sivananda's spiritually significant tour all over India. Swamiji has really roused the people of India to the consciousness of their spiritual heritage, God-Realization. The spontaneous ovation and the overflowing love and homage which the devotees accorded to him is a clear evidence of the spiritual greatness of India and the veneration in which they hold India's Sages and Saints.

—R.
"The Vision",
February 1952,
Anandashram, Kanhangad.

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Sleepless Anxiety for the Uplift of the World.

The few days that I had the good fortune to be able to spend at the Rishikesh Ashram were the happiest days of my life. Not merely the Holiness and Solitude of the Ashram but the Magnetic Personality of the great Sage of the Ashram, His inspiring words, his boundless GRACE and LOVE, his sleepless anxiety for the spiritual uplift of mankind produced a profound impression upon my life. I felt within me during my brief association with the great soul, the urging, as it were of a new life.

—Sri Mohitesh Rai Chaudhari, M.A., B.L.,
Asst. Editor, "Hindustan Standard",
Calcutta.

Invisible Answer to a Prayer

A Golden Little Book

The arrival of Swamiji's book "Yoga in Daily Life" recently was like an answer to prayer. A handbook like that so direct, sincere and penetrating—I could wish no better for any seeker. With all the spiritual reading one still needs a book of practical hints, help and directions. And that is what Swamiji's golden little book is to me.

As soon as I have become really familiar with it, I must order some of the others. I feel as though a fountain of secret water had suddenly welled up in my garden. I still marvel how Swamiji came to think of me and so graciously to reach out a generous hand and a benediction. Would that I were in Swamiji's ashram at this hour !

—Henry James Forman,
Winter Park,
Florida, U.S.A.

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None But an Incarnation of Appayya Dikshita.

I was happy to go through Swamiji's books. The commentaries have been written in the most lucid and simple style. The exposition of some of the intricate points has been done in a way to be easily grasped by the ordinary lay reader. The bright rays that emanate from Swamiji's abode on the Himalayas enlighten the entire universe and enable us to have a glimpse of the glory of real India. It is really a good fortune of the age that it has sages of Swamiji's calibre to lead the people to the right path. None but an incarnation of Sri Appayya Dikshita can produce such works in such a simple way.

—Mahamahopadhyaya Sastraratnakara,
Pundit A. Chinnaswami Sastri,
Research Professor in Smriti and Purana,
Govt. Sanskrit College, Calcutta.

Very Useful in Exploring the Eternal.

I value Swamiji's books relating to Brahma Vidya immensely and when I get a little leisure from my work here as the Honorary Vice-Chancellor of this University and find time to pursue my old studies in Vedanta and Yoga, I expect to find them very useful in my search after the eternal reality.

—The Right Hon'ble Dr. M.R. Jayakar, P.C.,M.A., D.C.L., LL.D.,
Vice-Chancellor, University of Poona,
Poona 7.

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A Single Saint : So Many Books ?

It is beyond me, how a single man can possibly produce so many books ! and in so many fields ! Whenever the mailman brings me any parcel from Rishikesh (and that happens frequently) it is each time a great joy, and the consequent reading invariably an inspiration. My students profit by it. They are at present eagerly studying Swamiji's "World's Reglions" which are almost sold out now.

—Dr. F. Spiegelberg, M. A., Ph. D.,
Stanford University,
California.

Prisoner of War Finds it Very Efficacious.

I was a prisoner of war in India, in the camps for Officers of Dehra Dun. There I had opportunity of reading your book of Yogic Asans and found it very interesting, and I read it with enthusiasm. I am a teacher of Physical Education of Schools of Omcond and I think this ancient method of physical culture is very efficacious, also because I have tried it on myself.

—G. Salvarani,
Italy.

His Presence in Meditation.

I have felt Swamiji's Presence on five occasions during my meditations, but wish I could make it a daily occurence.

—Herbert J. Gibbs,
Canada.

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There presides over the International World Religious Society at Rishikesh, Himalayas, the saint and sage Sri Swami Sivananda Maharaj. His Holiness hails from Tirunelveli, the toe of Mother India, and now has his place in her resplendent crown in the mighty and eternal Himagiri from where His Holiness sheds his beneficent rays of spiritual grace on all in the world. In his heavenly Ashram, "Ananda Kutir," on the banks of Mother Ganga, Swami Sivananda Maharaj sits in divine communion surrounded by innumerable disciples and devotees of all castes, creeds, races and climes, worshipped, by one and all, as love incarnate and the repository of "Divine Life". With the South Indian, I ask, Is there who does not pride himself over the fact that this great soul was born in South India; and who will not ask himself the question—"Is the North ruling the South or vice versa ?"

Hamsa, "SUNDAY TIMES",
November 11, 1951,
MADRAS.

Authoritative and Practical Knowledge

Sivananda Publication League:—Yoga Vedanta Forest University:—Two publishing agencies connected with Swami Sivananda, Rishikesh. The object of these publishing houses is to broadcast Swami Sivananda's publications and teachings. These books aim at popularizing Hinduism and Hindu culture and are therefore

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written in a language and style suitable to the general reader. They give a synthesised conspectus of the Hindu conception of the art of life and therefore include both secular and sacred literature. Those who require an authoritative, practical knowledge of Hinduism, devoid of technicalities and bearing on the totality of life, should keep these publications in mind and read them.

What Becomes of the soul after death. pp. 206. Price Rs. 3/-. The eschatology of Hinduism has rarely received popular treatment. Here in this book Swamiji gathers together all the information available in the Srutis and Smrities on the post mortem life of a Hindu—of Lokas, of the stay of the soul therein, of Sraddhas, Pitris, of reincarnation and Karma. This book will be very useful for a comparative study of Christian and Hindu eschatologies. The treatment throughout is lucid and intended to remove the dread of after-life mostly due to want of knowledge.

The Science of Pranayama: pp. 141. Price Rs. 3. The Yoga system of breathing exercises as a stage in Ashtanga-yoga has received considerable attention, of late, both in the West and the East. The book gives both technical and practical information necessary for those who desire to practise Pranayama which seeks to purify and strengthen nerves rather than muscles and promote health rather than physical strength. The exercises are accommodated to the conditions of modern environment and this forms their recommendation. Whatever might be the spiritual benefits of Pranayama, its physi-

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cal and mental effects are universally acknowledged. If the sovereign command of yoga with regard to pranayam, namely, that all strain and force should be avoided and that rechaka and puraka should be gentle, calm, steady and kumbhaka should be only as long as comfortable, is observod no outward effects need be feared. Pranayama is regulation of breath with a view to utilise prana for health. Swamiji's teachings should help both institutions and individuals who are in search for sound and safe knowledge on the topic.

How to get sound sleep: pp. 165. Price Rs. 2-4-0. Insomnia is a middle class modern disease and its victims in the West and India are fast increasing. The remedies extend from Bromides to counting the sheep. Swamiji who was in his purvaashrama an allopathic doctor acquainting with Ayurveda places before the reader all the help that exercises, mental relaxation, Homeopathy, Ayurveda, Allopathy, Yoga, Diet, Baths give for securing sleep. We are sure every victim of insomnia would be benefited by the counsels in this book.

Sure ways for success in life and God-realisation–a guide to super-living, pp. 227. This latest addition to, the League's self-realisation series, deals with the cultivation of will and memory, of the power of auto-suggestion, of four yogas and of cultivation of virtues. All these are capped by the supreme teaching on full life and moksha. Practical throughout, the book seeks

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to direct the modern man and woman in the path-ways of realization.

Wisdom in humour: Swamiji has endeavoured to instil many spiritual truths in humorous poems and anecdotes. The pious fraud, the religious hypocrite, the professional ascetic all come for castigation. Interspersed between humorous pieces are serious bhakti poems, helpful advice to the Sadhaka.

Radio Talks: Swamiji during his recent tour had a busy programme, speaking, at every place he visited, to the people there, on religious matters. His talks in Ceylon, the public addresses given to him, are included in this volume. The talks as usual were on religious practice and spiritual Sadhana and forms a guide book on Hinduism for every Hindu.

"THE PILGRIM",
Editor: P. Chenchiah,
MADRAS.

A MIRACULOUS PERSONALITY

Swami Sivananda is the poineering saint of the world. He disseminates religious knowledge and ethical precepts and inspirational teachings among the illiterate and unenlightened millions of souls.

His is a miraculous personality. What he aims at is the loftiest and most sublime. He does not care whether one is an outcaste or a highborn; he shows equal love to all without any discrimination. His work is a paragon of ethical essence.

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He had written and is still issuing pamphlets on his universal teachings. His outlook is purely cosmopolitan.

May God bestow on him, His choicest blessings!

Meernaidoo Thoddi Somanah,
Port Louis, MAURITIUS.
U.S.A.

Swami Sivananda: *Mystic, Sage And Yogi*: By Swami Venkatesananda, Dr. Frederick Spiegelberg and others.

In this work the devotional rhapsodies of the followers of Sivananda, the Aryan Sage, find eloquent expression in unbounded eulogies of his person and mission.

The devout enthusiasm of the Indian peoples for their saints is a position to respond to the call of the spirit. One cannot fail to marvel at the intensity of religious fervours so readily aroused by the holy men who are found in every region of the continent. It appears to be a whole-hearted spontaneous recognition of the beauty of a life of sanctity, and a hunger for liberation from the urgent demand for personal effort and toil to keep body and soul together, to which millions are subjected as long as they live. There are many chapters of peculiar interest to western readers of this volume.

P.S.W., "THE AQUARIAN PATH",
LONDON.

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The Yoga-Vedanta Dictionary By Swami Sivananda: I am sure the Yoga-Vedanta Dictionary will be of great help in understanding Vedantic literature.

M. Patanjali Sastri,
Chief Justice,
Supreme Court,
NEW DELHI.

A Dynamic Spiritual Force Full Of Cosmic Sympathy

Sure Ways of Succes in Life & God-Realizotion:

Swami Sivananda at Rishikesh is a dynamic spiritual force full of cosmic sympathy for every seeker after Self-realization. Not merely is the work in its fifth edition full of culled sayings from the Upanishads; the merit of the work is in the course of discipline prescribed by this master who is training aspirants in his spiritual laboratory.

Four tests in this field are laid down by this great worker: (1) Test of Brahmacharya, (2) test of identification with the body, (3) test of equal vision and (4) test of balance of mind. It is a valuable book intended for real seekers in the spiritual field.

"THE HINDUSTAN TIMES",
NEW DELHI.

Moral Excellence First

Ethical Teachings: This book contains the moral teachings of Swami Sivananda, the well-known sage of Rishikesh. The teacher attaches so much importance to moral excellence that he thinks it is absolutely neces-

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sary for a seeker after God through Yogic practices. Moral perfection leads to spiritual perfection.

Religiously minded readers should read the book.

"AMRITA BAZAR PATRIKA",
CALCUTTA.

Electrifying Records

Swami Sivananda's Gramphone Records are electriying.

G. Robinson,
LONDON.

His Presence A Panacea For All Troubles

When I am in trouble with unhappy thoughts I call on Swamiji's name and I know Swamiji is here to help me.

When I read some of Jesus' parables, I vision you as Jesus and his disciples, like his.

I heartily thank him for his Presence. I shall win in the end, and my dear daughter who has weak digestion, will get strong. We are our Beloved Master's.

VICTORIA DOE,
Harrow, Middlex.

Unsurpassed And Unsurpassable

"*All India Tour*: *Sivananda's Lectures*" is a wonderful production. It is attractively produced and charmingly bound. In philosophic *quality* it is unsurpassed and unsurpassable.

Dr. R. Nagaraja Sarma, M.A.,Ph.D,,D.Litt.,
MADRAS. 5

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One Of The Best Ashrams In India

Sir, allow me to say that Sivananda Ashram is one of the best in India. I hope my destiny takes me back to Rishikesh soon.

Jal J. Gazdar, Juhu, Bombay.

It was a rare privilege to us to have seen His Holiness Swami Sivananda in his Ashram and breathed the peaceful atmosphere of that centre of love and devotion. The only one regret was that our stay had to be so short, but it was enough to feel the influence of Swamiji's divine love and receive his gracious hospitality. It was a memorable visit which we shall never forget.

C.Coomaraswamy,
High Comissioner of Ceylon in India,
NEW DELHI.

The Immortal Sage : Second To None

The Sage of Ananda Kutir is too well-known to need any introduction to the readers. As a teacher of the Vedantic School of thought, coupled with Yoga belonging to it, his out-put of literature thereon is enormous even as his followers are many. Quite apart from personal preferences and predilections, our admiration for his indefatigable energy, organising capacity, charitable disposition, one-pointed devotion, spiritual earnestness and all those qualities that go to make the saintly Teacher he is, is second to none. Whether in or out of the fold many must feel immensely grateful, for having their spiritual outlook awakened, to his writings.

Sri T.M.Janardhana, B.A., Editor,
"SHUDDHA DHARMA", *MADRAS.*

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JOURNALS PUBLISHED BY THE DIVINE LIFE SOCIETY

And Its Workers

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Arogya Jeevan (Hindi) –A Hindi health Magazine–Rs. 3–8–

Satwik Jeevan (Hindi)—An exact Hindi version of the Journal—"The Divine Life"—(The General Printing Works, Ltd., 43, Old China Bazar St. Calcutta 1) Rs. 2–

Divya Jeevan (Marathi)—A spiritual treat in Marathi (Prof. K. Sabharatnam, M.A., B.T., L.L.B., Bhide's Wada, Sitabuldi, Nagpur— Rs. 3–

Divya Jeevana (Kanarese)—For particulars, please contact Sri Swami Sankaranandaji, Sivananda Sadhana Nilayam, Tiruvengimalai P.O., Trichy Dt., South India.

Path To God-Realisation—Issued by "Sivadas", Sivananda Study Circle, 113, Stratford Road, Durban, South Africa.

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THE DIVINE LIFE SOCIETY

ANANDA KUTIR P.O., RISHIKESH,
(Himalayas).

WELCOME

To the City of Saints

Welcome to Sivananda Nagar, in the sylvan valley of Himalayan Majesty! You can build a Kutir here and spend your life engaging yourself in whole-time Divine Contemplation, away from the din and bustle of the earth-earthy life, away from cares and anxieties, on the banks of the Ganges, at Sivanandashram, in the personal, saintly company of Sri Swami Sivanandaji Maharaj. Siva will heal your sores infuse new life into you and rejuvenate you and show you the Way to Peace and Happiness.

Here you may spend your holidays and retired life. For particulars please apply to:

The Secretary, **Divine Life Society,**
Rishikesh, (U.P.)

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One day in the year, *for all time to come*

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Rs. 500 only, which will be invested in Government Securities, and out of its interest a day's Puja will be performed every year for all time to come.

THE BEST WAY

To serve the departed soul of near and dear ones.

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HIMALAYAN DIVYAMRIT PRODUCTS

Will bestow on you strength, vitality and health
And help you in your Yoga Sadhana

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Prescription taken from authoritative books on Ayurveda.

Made from pure Himalayan herbs and minerals of unfailing potency

Introduced after several successful experiments.

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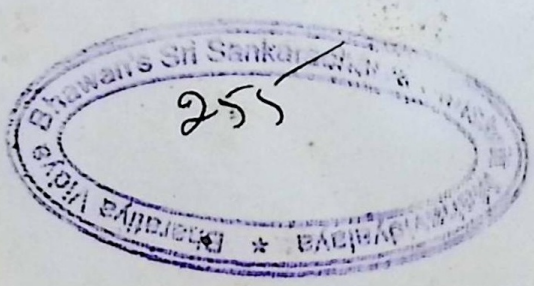

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